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PSYCHIC SCIENCE

Quarterly Transactions of the British College
of Psychic Science Ltd.

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JULY, 1937

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EDITOR : MRS. HEWAT MCKENZIE

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EDITORIAL NOTES

A goodly gathering of members and friends were present at the Annual College Dinner, though the attendance was less than on former occasions. It was a difficult week, some were hindered by conflicting engagements owing to the Coronation, and others were prevented by the difficulties of transport due to the strike. But the gathering struck a congenial note and was much enjoyed by all.

The College was honoured by the distinguished presence of Their Highnesses Prince and Princess Andrew of Russia, whose deep personal interest in the subject covers a long period.

* * *

Among the friends we missed were the Rev. Drayton and Mrs. Thomas, who have been present on all previous occasions. The Rev. E. A. Maley, Rector of Thundersley, a member of the College for many years, gave the grace before dinner.

* * *

We present to our readers in this issue the portrait of a member who is a devoted worker and a member of the College Council, Miss Nellie Tom-Gallon.

Miss Tom-Gallon started life as a singer and lived with her brother, the well-known novelist, until his death in 1914. Following this she became connected with business in connection with the film industry, and while in this came in touch with Spiritualism; since then she has given continuous attention to the study of psychic facts.

She began to write fiction in 1920 and found that her brother's public gave her work a hearty welcome. Her pen writes

smoothly and attractively and is often at the service of Spiritualism; readers will find a contribution in this issue. Miss Tom-Gallon affirms that she is ever ready to watch and study every kind of phenomenon that presents itself, and holds that fraud, which she thinks is often engineered from the other side, can give us hints of great value in our study.

* * *

Miss E. B. Gibbes out of a long and painstaking study as to the reality of "Controls" as spirit entities, affirms that she and Miss Geraldine Cummins have come to the conclusion from the evidence afforded through the mediumship of the latter and corroborated through other mediums, that the "controls," who are responsible for the Cleophas Scripts and other writings through Miss Cummins, are what they purport to be, spirit personalities.

Against this we have the views of Mrs. Eileen Garrett in her speech at the College dinner and again on the following day in a lecture at the L.S.A. She is not convinced that her guides are other than "secondary personalities," fictions of her own mind, created to do particular work in her mediumship, and believes that she ought now to be able to dispense with them. This, in spite of the researches, psychological and clinical, made with these "controls," Uvani and Abdul Latif, in U.S.A. laboratories, when to all tests their reactions were very different to those of the normal Eileen Garrett. These secondary personalities are able, apparently, to produce such a powerful dramatic effort as can completely change the metabolism of the bodily functions and show differences from each other as well as from the medium. The last word has not been said on the matter and while we welcome heartily the results of such clinical examinations, the explanations of these changes must meet the experience of investigators in many other aspects of phenomena.

Mr. Ernest Oaten in a recent address stated that out of his long experience he was convinced that on occasions, and perhaps for special public use, something in the nature of a Robot voice was built and used in the work of some mediums, which did not emanate from any individual controlling spirit. (Mr. Oaten would be the last to deny the personality of "controls")

for he has had wide personal experience in his own trance mediumship.) If this be granted, we would ask whether there is the action of an intelligence behind such a creation and is such intelligence other than that of the medium? These controversies are as old as the knowledge of psychic facts among us. Mrs. Garrett's pioneer work with the scientists is an effort to throw light upon them from a new angle.

There is a long road ahead of us here, but those who have had close personal touch with Fedá, Uvani, Abdul Latif, and other "controls" will continue to regard them as real persons and as helpful as their own personal communicators.

* * *

The "controls" of Mrs. Piper, the famous American trance medium, were the subject of a long and searching inquiry by the Amer. S.P.R. Mr. A. W. Trethewy in his book, *The Controls of Stainton Moses*, has dealt individually with the band of guides of that famous sensitive. Fedá, Mrs. Osborne Leonard's "control," has been and is subjected to examination by researchers.

What is the genesis of Uvani? Mrs. Garrett was plagued by uncontrolled psychic forces and Miss Phillimore of the L.S.A. asked the late Mrs. Kelway Bamber to undertake her development. She did so most faithfully at great cost to herself. After some experience of the psychic invasions to which Mrs. Garrett was exposed, Mrs. Bamber selected one influence, Uvani, who seemed to show reliability in his behaviour with the medium. Uvani was instructed to allow no one without his permission to control the budding medium. He accepted the post of doorkeeper and from that time the mediumship steadily improved. When Mrs. Garrett came to the College as a public medium and her development had still far to go, Uvani was in full control. It was only a number of years later that, through contact with a sitter who already had experience of Abdul Latif as the medical guide of a non-professional medium, Abdul began to use Mrs. Garrett for diagnostic purposes. When she left England for a first visit to U.S.A., Miss Francis, another College medium, began to be used by this "control." Was this a legacy passed on from one medium to another or was it a free choice by Abdul? Apparently he still used Mrs. Garrett in New York and Miss

Francis in London. I can only add that up to that time Miss Francis' "control," Lucio, had been in full charge of her mediumship and as far as my knowledge goes had given no sign of diagnostic ability, but with the coming of Abdul the same kind of power for this purpose which he had shown through Mrs. Garrett appeared in her work. Uvani and Lucio remain as chief controls of these mediums while Abdul steps in to do his own work through them when required. I know also of his control of another good medium on occasions. This new power which came to Miss Francis at this stage requires explanation.

Mrs. Garrett has said that these two powerful guides, Uvani and Abdul, have done nothing to assist her personally during long periods of very bad health and this is one reason which leads her to doubt their reality. I know that in the early days of her mediumship Uvani often complained to Mr. Hewat McKenzie that his medium would not follow his instructions as to her health and he could do nothing for her unless she did so. It was significant that often when Mrs. Garrett was in the deepest distress under an attack of asthma and all common-sense seemed to forbid a sitting, she would present herself and beg to be allowed to go on as usual, saying that she would be all right as soon as she was under control. And so it was, the sitting was unimpeded and the relief often lasted long beyond its conclusion. Was this but a sub-conscious suggestion that she gave herself or did Uvani take the opportunity to relieve the malady temporarily while she was unconscious?

* * *

Usually the question as to the reality of controls comes from Psychical Researchers who may or may not have little use for the theory of spirit helpers. In this instance the medium has herself raised it. This may be a source of deep distress to many who regard Uvani and Abdul, Feda and others, with affection and even with reverence as very real friends and helpers in the methods used for communication. Nothing can destroy the reality of that help which goes so far beyond anything that the medium can give normally at a certain stage. If her own powers can now make the contacts without this help, Mrs. Garrett has not disposed of her controls, she has simply

shown that she can do without them and they are free to help others.

Much additional evidence as to the separate reality of "controls" might be advanced but my space is limited. I would recall the tests made by Sir William Crooke which verified "Katie King" as a separate being from her medium Florence Cook, the "Walter" control of "Margery" Crandon and many others. I recall that at the moment when "Whitey," John Sloan's control, took possession of his medium at a séance, and at the moment of his withdrawal, a clear light was seen by sitters on many occasions: such a light I have also seen at times when "White Hawk" takes control of Mrs. Barkel, this in good light.

Clairvoyant sitters have often described guides correctly. I have seen such myself when I was quite unaware as to who the guide was supposed to be. I have also seen mediums transfigured by their guides. Suggestion may explain something *re* the last, but we can leave no aspect undiscussed in this matter.

* * *

Whenever such guides appear we shall judge them "by their fruits." A medium is an eminently suggestible person and so many influences have been playing upon Mrs. Garrett during the strenuous period of experiment that she has undertaken on our behalf that we cannot rule out that her present views have not been imposed upon her by others.

* * *
* * *

Our distinguished Hon. Member, Sir Oliver Lodge, has been the recipient of many expressions of goodwill on the occasion of his 86th birthday. With these we would heartily unite ourselves and express our admiration for the loyal co-operation he has always extended to those workers who have shared with him in his fight for the recognition of psychic facts as providing proof of survival.

TWELFTH ANNUAL DINNER

The Café Royal, 5th May, 1937

The Chairman (MRS. HEWAT MCKENZIE)

Toast : THE KING

The Chairman

Toast : THE GUESTS

Your Highnesses, Ladies and Gentlemen : We have a number of interesting speakers and friends amongst us this evening, some seated at this table and others scattered amongst you have been specially invited by the College to be present, and many of you have your private guests. I give you all a hearty welcome to this Twelfth College Dinner. Some of you have been here on each occasion, and others we miss to-night, who, because of the exceptional circumstances of this week, have found it impossible to be with us and have sent us their apologies. (Among those who could not be present and sent greetings were Miss Lena Ashwell, Gerald Heard and Rom Landau.)

We remember many distinguished guests we have had at this table from time to time ; men of science, men of letters, members of the medical faculty, and others. And to-night we have distinguished people amongst us some of whom will address us. Dr. Winter Gonin, introduced by one of our members, Dr. Sidney Peters, M.P. for Huntingdon, who out of a very busy day and days, because of this Transport dispute, has managed to come to-night. He is also President of the Cambridge Society for Psychical Research, associated with the College, and can tell us something of the activities of that Society. We have also our good friend Mrs. Eileen Garrett, back again from the States. She will have something interesting to say to us.

We recall that the College has been going for seventeen years, for it was established in 1920. The College magazine, the Quarterly, PSYCHIC SCIENCE, has been published for fifteen years continuously. I would ask your remembrance for Mr. Stanley De Brath, our valued late editor, who is very seriously ill, and I am sure that I may convey to Mrs. De Brath and to him your sympathy at this time.

I would ask your remembrance also of past leaders ; of Mr. Hewat McKenzie, the founder, of Sir Arthur Conan Doyle, our President for a number of years ; we are delighted to hear that Lady Conan Doyle is improving in health, and regret that Mr. Denis Conan Doyle cannot be with us, as he is still on the Continent, following a journey to U.S.A. We remember, too, our good friend Mrs. de Crespigny,

our late Principal, and all the fair and earnest work she did for us. To one and all of our former helpers, whether on the other side or on this, we extend our greetings.

On this occasion I would like to ask a question or two about how this Movement of ours is faring in the world to-day. Mr. Cox can tell you more about the work of the College itself, which he and Mrs. Hankey carry on so faithfully and ably between them, I would rather address myself to the wider interests. How is this Movement which we call Psychic Science, the development of psychic gifts, with its implications of new or strange human faculties, its implication of the survival of man, impressing the world? Is it growing? Are its views becoming more acceptable, or is it losing ground? We still have the cheap sneers of some portions of the Press, but I notice on the other hand that many publications are only too glad to use the copy that comes from this subject to fill their columns. Some of them make a very good thing out of it. But I notice, too, that they seldom, or never, mention the word "Spiritualism." They shirk the deeper issues of the subject. They look at a few of the peaks and ignore the great land. But it makes a popular topic.

The more serious publications, the Quarterlies, give us very little notice indeed. A pity they do so, because the subject to-day in its various aspects, through Societies of all kinds and private investigation, must be touching several million of our countrymen; each one who comes to this study, from whatever angle he approaches, comes personally, individually, and therefore whatever he wins from it enters into his personal thought, and affects his life.

What is Science saying about us? Are the scientists any more friendly than they were? In the wider sense I think not, but here and there we find individual scientists who pay a little attention, though they complain that there are no great mediums through whom to work. Why, we do not know, but in this country and abroad there is the same complaint. However, we find that in America particularly, and at home too in some groups, many of the younger men of science are giving attention to trance-mediumship, clairvoyance, telepathy, psychometry and all those aspects that we class as mental mediumship, and Mrs. Garrett can tell you far better than I can of the wonderful work done during the last few years in some of the American Universities, particularly in Duke University. This has made many people think there is some reality in this subject such as they never dreamed of before, in spite of all the work that our Societies have done. Dr. Rhine's work at Duke has even impressed such a hard-boiled sceptic as Dean Inge, and is frequently mentioned in many serious books of the day.

I believe that at no distant date we shall find that Universities in England will adopt the same plan of work with their own students

and seek to prove for themselves if what we have been saying is true, to find out whether amongst themselves they have sensitives, and also to call upon the best they can find among the trained mediums to back up their own discoveries.

At any rate that to me has been one of the most interesting sidelines that I have noticed in the more general world connection with our subject.

What is the Church thinking about us? Is the Church becoming a little kinder, a little more interested? The great Roman Catholic Church we find has two voices. We find Father Thurston, a Jesuit priest, who knows more about psychic research than most of us, often contributing to discussions in our Psychic Press. On the other hand, in the publication *The Universe*, we find the rankest opposition. The great Church speaks with two voices, one to the educated and one to the poorer members of their community. That we do not trust. We believe that this subject can be made simple for the simple.

In the Anglican Church our friend Mrs. St. Clair Stobart, who I am sorry is not with us this evening, is determined to make her approach to that body, and to call on its clergymen to awake to the knowledge that is lying to their hands, the knowledge that they need so much to satisfy their adherents. To the scientists these things may be research, but to the Church it must surely be a spiritual matter if they take any interest in it at all. Mrs. Stobart and the Rev. Maurice Elliot tell us that there are many hundreds of clergy up and down the country deeply interested, and who, if they only had a little encouragement from their Superior Courts, would preach the facts of Spiritualism from their pulpits. Many are doing so in as clear a manner as they can without prejudicing their positions. We cannot expect that they will all come out like Maurice Elliot, who has had the courage of his convictions. If people are to be won by the Church from the materialism which is daily growing and diminishing their numbers, it must include these facts. The Archbishop of York has appointed a Committee to look into the matter. This committee will not hurry itself, but as long as we feel that it is investigating fairly, examining our sensitives and examining those who know the subject at its best, we are content to wait.

We spoke of science a moment or two ago. Only the other day I had in my hands a book called *Modern Alchemy*—Lord Rutherford's Sidgwick Memorial Lecture of last year—in which he tells us how science is engaged to-day in dealing with imponderables and invisibles, many groups spending immense time and effort in bombarding the atom, bombarding something which is invisible, which is only known by the resulting reactions. They are trying to do that which was first done by Nature herself. We find that through

the long course of ages Nature has created radio-active substances, and Science seeks to imitate her.

That is all we, as Spiritualists, claim to do. We claim that in these psychic investigations we are following where Nature has led us. Nature has produced natural psychics, has given unusual powers to certain individuals. Having seen these demonstrated we have begun, in such a place as the College and in other Societies, to emulate her example and seek to develop sensitivity. We have been blamed for these things. Some think you must sit down and take everything Nature hands out to you and never try to do anything for yourself. But Science seeks to duplicate and improve upon Nature and we but follow in its footsteps.

There is a continued general interest to-day. The subject goes on, with heroic laymen and laywomen, voluntary workers, all the time. It seems that they must still carry the flag, and all we can do is to persist with the College, to keep an open door and opportunity for investigation, and such instruction as we may wisely give. In some countries this investigation is barred altogether. Let us value the freedom we have in Britain.

Mankind to-day seems to be working largely in a vacuum. We try to show that there is an open way to find out something about Man's spiritual life, something that will relate him with his Universe, that he may know of faculties within himself beyond that of his five senses.

This study is one place where investigation can begin. Others may begin on mystical lines ; others may be satisfied with ethical teaching ; but many hunger to know whether there is continuity beyond the grave. Here in the simple facts of psychic research, with all their difficulties, many have found a safe footing where they can begin to understand themselves and that larger life that lies around them.

It is a valuable contribution we have to make to the thought of mankind and it is sorely needed. We are united to-night with those who have passed on, in the continuation of the work.

Now I would ask you to drink the health of our guests, our College guests and your own personal guests.

(Toast drunk.)

Dr. Winter Gonin, who will now speak to us, is a new friend to me, but I have had a most interesting conversation with him and I am sure that what he says will be received with the greatest attention.

DR. B. WINTER GONIN :

In these very enjoyable surroundings and in this very pleasant company, I think I may venture to use a salutation a little less formal perhaps than is the custom, and I think I may venture to address you as My dear Lady Chairman and my very dear friends :

I have the honour to-night to be a guest of the College and a still further and greater honour because I am representing my fellow guests. At the same time it may be a handicap for them. At any rate there are certain things I should like to say with which I am quite sure that every guest here will agree.

We are all whole-heartedly in favour of the value of psychic science and psychic research and cosmic law. In fact if any of you can tell me of a science as interesting and as important as psychic science, I should like to know its name, its field, and its scope. Because, after all, in the final analysis, the state of the soul, the psyche, is in itself a field of amazing interest and amazing import; because by it alone many of our brothers and sisters who know of no other road and who perhaps have not got implicit faith in our Lord Jesus Christ have been able to satisfy themselves personally and satisfactorily on that very old question of survival and immortality. As a matter of fact I am quite sure I am speaking for every guest when I say that the question of certainty of survival is one of the deepest-seated, as it is one of the most vital to everyone in this room to-night. And I am sure I am voicing the opinion of every guest when I say that I wish that these Annual Dinners were of greater frequency.

I mentioned the word, in relation to psychic science, of psychic research, because I am quite sure that everybody interested in psychic science is a worker, a sincere worker, and realises that to that sincerity must always be added toleration of other opinions. It is no good getting hot and bothered when people differ from you. It is no use getting all "het up" with opposing opinion. Perspiration does not necessarily betoken Divine inspiration, and there has been no lasting or permanent advance in any science that I wot of where bigotry has led the way, or want of charity has followed it.

But the line on which I would like to trespass for a few moments is a line of psychic research, and I want to interest you in a type of research that perhaps may be a new direction to some of you, and that is in the direction of emanations. It is in emanations that I want to stimulate the activities of every psychic worker who is balanced and sincere. Taking the cell as a unit, my colleague, Mr. Howard Parsons, has discovered that every cell in the human body and every collection of cells, such as a tissue, has a peculiar, a definite and a particular rate of vibration or emanation or oscillation or rhythm, call it what you like. Further than that, we have discovered that every single pathological micro-organism known to man at present and its toxin, each one of these has a set, particular, peculiar oscillation or vibration or emanation; and further that every single mineral constituent of your bodies has a peculiar particular rate of oscillation or emanation. So nowadays—and when I say nowadays I mean lately nowadays—we can trace the

exact condition of disease in any cell or any tissue of the human body. We find out exactly which particular micro-organism is causing disease in that particular body and we can find what mineral deficiency in that body has broken down the emanating of that body and has allowed the invasion of that body by that particular micro-organism. It follows that we can now discover the dynamic in-balance of every cell or tissue of the body, that we can locate not only the location but the presence and extent of every single known pathogenic micro-organism and its toxin, and also that particular deficiency in minerals of the body which has allowed that to invade the body, and in the particular process of doing so we can naturally find those exact remedies which not only eliminate the particular work of these particular micro-organisms, but in so doing eliminate all toxins from the human body and so restore that human body to equilibrium.

This is neither the time nor the place to go very deeply into a scientific subject of that sort, except that I want to emphasize the fact that this is a definite psychic research process. I think I have said enough, perhaps, to show you that our methodology is such that we can now treat the physical body in any stage of disease almost, by first of all treating the psychic or etheric body, and it is because of that that I ask again the particular interest of those people who are active in the earnest work of psychic research to follow along these lines a little distance for the purpose of true humanitarian service.

I hope in saying that I have not said a word which is incompatible with my duty to respond for my colleagues, the guests of this particularly pleasant evening.

CHAIRMAN :

I have told Dr. Gonin he has not gone quite far enough in indicating exactly where we can help ; but now we have heard his particular line of approach we may be able to follow the matter up.

I have now pleasure in calling upon Dr. Sidney Peters to propose the toast of THE COLLEGE.

DR. SIDNEY J. PETERS, M.P.

Lady President, Your Highnesses, Mr. Justice Atkinson : I wondered really why I was asked to come here, but I can see it is because I am just the baby of the party—possibly a big baby, but I represent a very old one. At Cambridge some time ago we thought that we ought to be doing something in psychic research matters and investigation, and some few friends got together and, for my sins I suppose, I was asked to be the first President ; and having behaved myself fairly well, and absented myself from most of the Committee Meetings, and being present at the important gatherings, they voted me in a second time, and we were delighted when we had

our first Dinner. Mind you, we were very brave, I think, because you must have been going for some few years before you had a Dinner, but at Cambridge we thought, "We will start with a Dinner," and we invited two of our friends here to come down and see us, and we were very glad to have them with us.

Now my very pleasant duty is to propose the toast of the College. We have watched the work of the College from Cambridge, not only during the last eighteen months whilst we have been working, but many of us before that. We felt that in the world in which we find ourselves to-day, which is loaded with so much of the evil of materialism, there must be something much finer than that in the world, and the way in which to find out those unseen powers, those hidden forces, those unknown forces, must obviously be to band together in some form of Association or Society and follow your lead. In a very humble way, I must say, we are doing it in Cambridge.

I want to-night to urge you and the guests who are here to get more and more interested in the subject of psychic research, I do want to appeal to you, and through you to others, not to use the investigation for the mere purpose of phenomena-hunting, but to find out those fundamental rules and laws which must govern these unseen powers which we are contacting, and, not only that, but to go a step further, to see how far we can harness that knowledge which we acquire from time to time for the benefit of humanity at large. I must admit straight away that although I have a general interest in phenomena and manifestations of all kinds, like most people, yet my own particular desire, and it is a real desire, is to find out more and more how we can alter and change the whole outlook of medical science. We find that certain people have some of the most amazing healing gifts and powers of diagnosis. Personally I was not aware of that in myself until some three and a half years ago, and I could not tell you now how it is that I can diagnose various illnesses and complaints. After a very serious illness I had some three and a half years ago, the doctors wanted to operate on my body, but I was of an opposite opinion. I then heard of a lady who was a spiritualist, and who had these wonderful gifts, and so, after being probed about for several days in agonising pain by doctors, I got her to come, and I shall never forget till my dying day what happened. She seemed to me either to be in a trance or semi-trance, by my bedside; she pulled me over and went to the spot at once, and she cured me. No question about that. And from that time I got interested in the healing side of psychical research. I don't want to worry you with what we have been experimenting in at Cambridge, but I will just mention one or two things that I have dealt with myself. The first case that I had was one of very great difficulty, one of cancer. I may say that I have been a local preacher of the Nonconformist type. I went to a little place

one evening to take the service and there was a lady who had had fifteen operations for cancer in twenty years at the Oxford Hospital. She asked whether I could do her any good. I had never touched anybody before. I said, "Yes, I can, I will come and see you." I was not boasting, but I felt, in all humility, it was a call, and I had to obey it, and I went to her. Instead of her having the cheek-bone taken out and a silver plate put in, it became perfectly well; the cancer on the top of the head went: where it went, I don't know. The others from the body came away, and she was made whole. Mind you, she was a beautiful Christian character, had wonderful faith, a wonderful woman. That was my first case and of course it was not the last. And I want to say this: that there are certain powers which may be without or within the experience, I dare say there may be some here to-night who may be healers who will confirm it, that you do at times experience certain feelings, sometimes by going deadly cold in part of the arm, sometimes hot, sometimes feelings like electrical action of some kind of force unknown; but the results are there. In the three and a half years that I have been humbly doing this work, quite quietly, I have had only one person who has not actually recovered, fully recovered; but she was put on her feet and made practically well to all intents and purposes.

Now it does seem to me that here is one side of our investigations which can go a good deal farther than we have gone so far. And I do appeal to all here and to the College especially that honours me by asking me to come here to-night, that we shall all direct more and more attention to suffering humanity. If we look at the Christ-life we find that from beginning to end it was One going about doing good. And He gave various promises. There is no doubt in my mind that if we live as near as we can to that Life, we can attract unto ourselves far greater and grander and nobler powers.

May I say one other word, and it is this; I begin to feel, in regard to these powers and gifts that come to one, if one follows a certain abstention from liquor and from things which are irritants—even the ladies' cups of tea and coffee, even smokes, and even meat—if one keeps away from those, and I have tested it myself, one is more able to develop these powers than otherwise; that is a side I should like us to investigate. It may be different with different people, a very wide investigation is needed before one can draw any real conclusion, but my own feeling is that a good deal of our spiritual nature and our higher moral gifts can only be brought into focus on the problems we want to attack, can only be developed, if we can at the same time purify our bodies. It is impossible—to take an extreme case—to think of a drunkard having a highly developed psychic power though we know there are some cases of mediums who have wonderful gifts and yet seem to be able to eat

and drink anything. But this is one thing I should like to watch, and I am trying to get my own Society at Cambridge to examine, and we shall be very glad if, after you have investigated it, you could let us know what your findings are.

I want to say in closing how very glad I am to couple with this toast of the College the name of Mr. Cox the Honorary Principal. I remember he came down to Cambridge and gave us the most illuminating address ; the unfortunate part was that he had to rush off to catch a train and cut it shorter than we wanted, but I am hoping that to-night he will give us the full tenor of his address, and that I may be able to take back to my colleagues at Cambridge some further news from him, which will enlighten them on their investigations.

Having said that and having, I am sure, spoken far too long, may I ask you to be upstanding and drink with me the health of the College, coupling with it the name of Mr. Cox, the Principal.

CHAIRMAN :

We are grateful to you, Dr. Peters, for striking that personal note and telling us of your own experiences. In the College we have a very great interest in healing. The work goes on there from day to day and week to week.

The question of diet, I think, is one all psychic students have to think about in some way or other.

Now, here is Mr. Cox, our esteemed President, who is going to reply to the toast of the College.

We have been very grateful for all the work he has been able to put in—almost continuous work—during this past year, and his knowledge and interest grows as he continues.

MR. S. O. COX (Hon. Principal).

Madame Chairman, Ladies and Gentlemen : On behalf of the members of the British College, I thank you, Dr. Peters, for proposing the toast, and thank you personally for what you said about me.

What Dr. Peters had to say about the College is also particularly pleasant to hear, because he knows, as President of the Cambridge Society, some of the difficulties that have to be surmounted in Societies of this nature. If the British College can ever help or advise the Cambridge Society, we shall always be happy to do so.

I do not think it necessary to remind most of you here to-night of the good work done by the College in helping to prove survival or in disseminating all that Spiritualism and psychic science stands for. I believe this knowledge is the only thing that can save us from the materialism and the lust of power which we see everywhere. On all sides we appear to be surrounded by unrest, revolution and threat-

ened war. Some of this unrest I think is no doubt due to subversive propaganda, but may not a good deal of the unrest be due to an urge, probably not understood, but an urge to cast off the shackles that have held mankind in mental chains for ages? Perhaps as a result new peoples will arise who will insist on thinking for themselves. That is what most of us hope for.

During the past weeks thousands of visitors have come from abroad to our shores; some of them have found their way to the College, and it is very gratifying to know in what esteem the College is held abroad. A few have asked how spiritualism progresses in England. If anything were needed to prove that the subject is receiving much greater attention than formerly, we could point to not only a large number of people in all walks of life who are taking an interest in it, but also to the number of Societies which have sprung up all over the country. Some of those Societies appeal certainly to the emotional side of our nature, but there are others whose members are interested in the scientific and philosophic aspects. Now if you are attracted to a scientific investigation of psychic phenomena, where it is necessary to avail yourselves of the services of a medium, I would warn you not to forget that you are dealing with a sensitive. If you do forget that, you will meet with many disappointments. It is not at all scientific to treat sentient things as machines. It is not at all scientific to neglect conditions which experience shows to be conducive to success, and, if you are interested in physical manifestations, it is not at all scientific to neglect the mind, not only the mind of the sensitive but your own mind. It is no use your having a smile upon your lips if your heart lacks sympathy and understanding. I don't suggest that you should be uncritical, but you must play your part mentally as well as physically, just as the medium and the spirit operators must play theirs.

We are often asked by those who know very little of the subject, what is the use of it? Well, is it nothing if it takes away all fear of death? Is it nothing that we learn that those we care for still live, still take an interest in all our doings, and can, under certain conditions, communicate with us? I know that to some, communication simply bridges the gap between personal loss and comparative forgetfulness. Communication certainly softens grief; but there is a good deal more in it than that. Sometimes one hears it said that nothing of any value comes from the spirit-world. Well, if that has been your experience, I don't think it is the fault of the spirit world. Communications from intelligent entities are usually suited to the capacity of the recipient. And therefore I think the fault is your own. Certainly we only get sufficient knowledge, or as much knowledge as we can absorb, and you have got to work for even that. If you are a specialist in any particular subject, why

should you expect from the public medium who is trained to give evidence of survival, information regarding your own line of thought? It is possible to get such from the public medium, the developed sensitive. But I believe that if, say, half a dozen medical men were to sit regularly and earnestly until one of them developed some form of mediumship, then that group would attract entities who would give them information of value not only to themselves but to humanity.

I should also advise you to subject everything you get from the spirit world to the light of reason. It is the mind we carry on with us, and any opinions which are strongly held here are often just as strongly held when we enter another state. Why should you, then, accept any statement or believe any statement from those on the other side if it does not appeal to your reason? It is related that Buddha once said, "Do not believe anything merely because it is hallowed by tradition: do not believe anything merely on the authority of your instructors or elders: but what you yourself have tried and found to be true, that you may accept as real." Now in psychic matters I commend that to you. I would not accept anything that did not appeal to my reason. If you get any communication that is not so acceptable, it is either incorrect or, if it be correct, you are not yet ready to receive it.

I said a few minutes ago that this knowledge would help us to combat materialism. I think I should qualify that, for the mere acquisition of knowledge is of little value unless it is put to practical use. It is so easy to sympathise with a man in distress and then try to get somebody else to help. It is not difficult to bear with comparative fortitude the misfortunes of another. But if we are going to do humanity any good, each one of us must make practical use of the knowledge he has received. Knowledge brings responsibility, and in these matters we can only evade responsibility at our peril.

THE CHAIRMAN.

Now I have the pleasant duty—Mr. Cox has told us of the work of the College and some of the lessons that he has learned—to speak for those wonderful workers of the College, those without whom we should not have a College at all: the sensitives, the mediums, many of whom are with us to-night. I am going to ask Mrs. Eileen Garrett to reply to this toast. There is no one more fitted to do so. She has been with us for many years in our College work. She had an apprenticeship there, if you like to say so; she became a great worker there; then she felt it was her duty to rise and go forth, carrying her gift across the Atlantic, and there she has won new laurels in her private work and has had the courage to venture in amongst the scientists, particularly medical circles. She has made friends with them. She has suggested to them lines of re-

search and they have had the courage and the opportunity—which we do not seem to have in this country at the present moment—to carry out some of her suggestions. Some suggestions have been made by medical men to her as to lines of research ; the clinical work that she did last year, for instance, when she was investigated by doctors during her trance states, under the influence of various ‘controls’ as we call them, and it was found that the metabolism of the body changed completely under particular ‘controls’—that was something that had never been demonstrated practically in the history of the world before. Those of us who are psychic students know it, but we have not been able to put it down in black and white, as these doctors could ; I hope that work will be repeated again.

Now that is real pioneer work, the kind of work that I would like more of our mediums to do. The work of comforting the bereaved must always be with us, but we have also the need for analysis as to how these things happen, how the medium feels about them, what she experiences, how much the sitter can give in understanding, what part the physical body plays, and what part the etheric body plays, in short to study what a sensitive is. We see these gifts concentrated, very often in one or two persons in a great way ; in others in a small way ; but we are all sensitives ; each one of us here has some of these powers, and the more the great sensitives can show us how this thing works, the better we can understand our own humanity.

So I would like to propose to you the toast of all the mediums who are here to-night, and then call upon Mrs. Garrett to reply.

MRS. EILEEN GARRETT.

Your Highnesses : My lady Principal : Mr. Justice Atkinson : Dr. Peters : Mr. Cox : Ladies and Gentlemen, and guests of the British College of Psychic Science : and then, God helping us, the mediums : I have only a very few moments in which to say all the things I would like to say to you. On one side I have a psychic researcher of forty years’ experience, Monsieur de Meck, a Russian nobleman of great prestige and great honour amongst psychic researchers. On the other hand I have Mr. Justice Atkinson, who has taken ample notes of how long it has taken you all to say what you want to say.

First, last and always, Ladies and Gentlemen, let me at this moment do what I always do in such moments of sincerity, and that is tell you again something about the wonderful person whom a few of you remember, most of you have heard of, and just a few of you forget ; and that is Hewat McKenzie, who made these Dinners possible, and made the British College of Psychic Science a living, real thing ; and who made me a professional medium of some

standing. There is not another man in the whole of the world who could have done that. And so, although you all know that I believe biologically that we all survive, I am not certain of communication, but here and now I am willing to say that there was something in Hewat McKenzie that survived, even if communication is not possible, because I do not think I could have continued along the lines of psychic research, which is dull and boring and mediocre, and then gone into experimental psychology, if I had not believed always that he was intensely interested. It was only his honesty and courage and integrity that prompted me of all people to come into this subject and to become a worker—for I did not enter it from an emotional standpoint, I entered it because it was a new field of enterprise.

The psychic research which interests me he did not live long enough to identify himself with, but I believe he would have done so had he lived. Now I believe that I have carried on his dreams.

The last time I was at a dinner of the British College of Psychic Science, Hewat McKenzie was here: that was in 1928: and he said to someone, "You have work before you." And that was Mrs. Dawson Scott. Impetuous, impulsive, like myself, she said, "I don't believe this: I don't believe that." She lived long enough, however, to found a House in his memory and to commemorate his reputation and his name.

At this moment, living or dead, I can give you no better toast than Hewat McKenzie. He had the courage of his convictions to start what you are trying now to carry on.

I heard Mr. Cox, our Hon. Principal, say certain things about research. The greatest enemies of psychic research to-day are the psychic researchers, Ladies and Gentlemen, and the greatest enemies of all things to do with survival are the spiritualists. For that reason I have taken myself out of both camps, and I have got into that No-man's land of science, and will you believe me that there they know infinitely less, and consequently I get a better hearing. You see we are all in the same camp there.

Let me tell you a story. I am not any longer as sensitive as I used to be, and I certainly don't know what "conditions" mean. A gentleman with the proverbial long face arrived to see me once, with his wife, and I tried to be hospitable: I said, "Won't you come in? Won't you sit down? May I light the fire for you? Are you very cold?" He said, "I desire you would not speak to us." I said again, not knowing where to begin or how to get into trance, looking at the lady who felt very uncomfortable, "Are you really very cold?" And once again he said, "I desire you would not speak to us." At which I said: "Well, that pleases me. Good morning." I tell that story because it has a moral. That is

how a great many of you treat mediums. We really are human beings ; we have the same sensations, we have the same habits, we are really made of the same flesh and blood as you. We don't care where you go after you leave the B.C.P.S. or any other institution ; we don't follow you home, we have not a red book, and we are usually glad to see the last of most of you, unless you sit down with honesty and sincerity and know you are getting something that constitutes evidence.

A delightful man who had no results with me came once and spoke of Mrs. Mason—an intelligent, fine sensitive. He said, "I had wonderful results with Mrs. Mason and nothing with you. Do you think she could have followed us ?" "No, I don't think so. Mrs. Mason has a very sick mother ; a husband who really needs his dinner ; three children coming home from school ; and she has to get back to the country. I don't think she would have time to follow you home."

That, believe me, is the average attitude of the new researcher in psychic science.

Well, as long as you have that attitude and say, "We don't want to hear from you, and don't want to hear your voice, and don't care what you think," you are not going to get very far, because you must remember that if it is true that there is such a thing, after all, as the survival of the personality, you are just going to have to put up with the platitudes of people who have been human beings and who are not angelic by any manner of means.

Talking of angels, I will tell you another story. A dear old Admiral landed at the L.S.A. one day, complete with all regalia. He looked me over. He didn't like the look of me. He said, "I desire to get into contact with my wife. I have twenty-four questions to ask." I thought to myself, "I had better get out (go into the trance state) quickly and let him ask the questions." I believe he did ask the questions. At the end of the sitting he looked a little bewildered, when I came to, and he said : "You know, I don't think this is fair. She asked me about some of my doings before her passing !" And that can happen to you, too, so beware of psychic science if you have anything to hide.

I began to tell you these stories in a superficial manner. I tell them to you because there is an essence of sincerity in everything I do. I am not a spiritualist, nor a psychic researcher : I distrust you all. I am not even interested in science, because I distrust that too. One deals with what might be, one deals with what could be, one deals with—well, maybe we could and maybe we couldn't. One has no reputation to lose ; the other is uncertain of its reputation ; the other is frightened for its reputation. Now between the three of you I manage to have a very good time and get things done. Yet, as I talk like this, I see very many fine and sincere people here

to-night who have been doing work longer than I have. I think of Mr. Sharplin and Mrs. Sharpling and their integrity. I think of Mrs. Bertha Harris. I remember seeing her once: I don't think you had to be psychic to see that there was a sensitive with fine characteristics.

As for the 'controls,' I am out to get rid of them. I have come to the conclusion that the controls of any medium, after having my own examined again and again, are superficial. I have come to the conclusion that the future proof of mediumship lies in the hands of you and me and all of us. I think the controls are secondary personalities. I think the sooner we dispose of them the better, and do our own work. All my life I have been saying, "Show me a sign," and nowhere do I get this sign. Here I have my good friend 'Abdul Latif,' an amazing healer. And here am I, sick every year, and I say "Show me a sign," and the only answer is silence. Here I have 'Uvani', to whom I say "Do this and that,"—and he does nothing. Biologically, chemically, from every point of view, I have had these controls examined. I have now asked that St. Thomas' Hospital shall examine them again from the physiological point of view, because I frankly do not believe in them. I believe the work I can do is legitimate if it is supernormal. I do not think I need know anything about astrology, healing, religious literature, and so on. I believe if I have read these things I am likely to give it to you from my subconscious. I regret that many of our high-priced controls have entered the commercialism of this art. Because of that I repudiate controls, and I live for the day when the medium can be and do everything that the control takes upon himself. So let the future of mediumship be in the conscious perceptivity of the medium. I commend that to all of you, because I intend to endorse it in the future.

THE CHAIRMAN.

Mrs. Garrett is always the greatest sceptic about her own gifts, and she is not in a position to judge, because she is in the deepest sleep when the best things have been given. So take all she has said with a grain of salt. The work that she did in America with the doctors has given us food for thought, as to the kind of constitution one person has who can produce such diverse aspects as were shown in these experiments. Mrs. Garrett is one of our missionaries who carries the news of what is done at the College across the water and who brings back to us the news of what is being done there.

I thank you all who have been here to-night; you have heard about the College and its work, and if you have any need yourself of healing, advice, or guidance, and we can give it, come to 15 Queen's Gate and make yourself known to Mr. Cox or to the Secretary, and you will be faithfully served and assisted to the best of our ability. That is what we are there for. Good night.

TELEVISION OF FIRE-WALKING EXPERIMENT

BY NELLIE TOM-GALLON

The writer had the good luck to receive an invitation from General Electric Company (G.E.C.) to be present at Magnet House in Kingsway on the occasion when the televising of a demonstration of Fire-Walking at the Alexandra Palace took place.

Mr. Harry Price was responsible for the arranging of this demonstration as he was for the former occasion at Surbiton, and viewing it one has to realise how much the student of Psychic Research owes to Mr. Price's dogged quiet work along the paths he is determined to travel, whether they lead him to the praise of the multitude—for which he cares very little—or to their empty uninformed laughter at his efforts.

Television has its limitations—very strict ones; but on this occasion the method was of tremendous value. We sat there in a comfortable room and viewed what was taking place, clearly, though in miniature, in a downpour miles away.

There was a short conversation between Mr. T. Grisewood, Mr. Price and Prof. Flugel on the technique of the demonstration we were to view. We were told of tons of oak logs being steadily burned from seven o'clock that morning to make the glowing trenchful at which we saw a sheet of paper lit to show how glowing it was. The heat was alleged to be 800° Cent.

Ahmed Hussein, the Fire-Walker, had his feet carefully examined and *washed* by two Red-Cross men so that there might be no question of their being prepared or coated in any way.

Then he walked to one end of the trench of glowing logs, spent some moments in apparent prayer, and stepped straight out into the trench.

Four long, unhurried paces carried him through it and on to the ground beyond. He walked across to his chair and his feet were again examined and found to be entirely uninjured. *Moreover their temperature was found to be 68° Fahr. less than*

when he began his Fire-Walk, which is the first thing to which I shall allow myself to say *amazing*. The lowness of it certainly was !

Now there is the bald statement of what happened. We saw all this, sitting in judicial isolation in the room far distant from the demonstration. The value of the experiment, the method of isolation from injury that is achieved by the Fire-Walker, is outside this writer's province. In passing, the reader has to remember that Mrs. Champion de Crespigny has recorded in her biography how she once held a red-hot coal on the palm of her hand for some space of time, and was entirely uninjured. A journalist who bent his head too closely over her hand to examine the hot coal had the front of his hair singed ; good evidence that was !

This is simply a plain statement of what the writer has been privileged to see. But a side-issue is the admiration due to Mr. Harry Price for the way he spends time and money over things of importance to us and rarely claims or gets any thanks for it.

He is a man of utmost courage and independence, and if he doesn't in the end lay the world of Psychic science under a tremendous debt by a big discovery it will be astonishing. This writer remembers always with gratitude that she was privileged to be one of the circle around Harry Price when he made his first journeys into the world of psychic marvels.

It is to be hoped that Mr. Harry Price will let us have a considered analytical report on what he has gathered of *knowledge from this experiment* of Fire-Walking.



"CONTROLS" AS SEPARATE ENTITIES

By E. B. GIBBES

An article entitled "The Controls of Geraldine Cummins" appeared in the October issue of PSYCHIC SCIENCE. In it I recorded evidence which seemed to show that "Astor" and "Silenio" (the controls concerned), were entities separate from each other and from their medium.

The general consensus of opinion is that the case was proved ; in fact, so far as I have heard, there has been only one dissentient voice.

From an unexpected source I have received additional evidence which amplifies my conviction as implied above. Obviously, since the publication of the article, further information through mediums may be considered valueless. Nevertheless, the following is, I think, worth recording.

I have had six sittings with Mrs. Mason, five of which have taken place at the B.C.P.S., the first in January, 1933. These sittings were held entirely from personal motives. There is no reason to suppose that Mrs. Mason has the least idea of my identity, neither does her control, "Maisie," show any recognition of me as was the case with the Leonard control.

On November 10th last I sat with Mrs. Mason at the College, Maisie commenced by describing two men and then gave a rather important and entirely unexpected message from one of them who purported to be F. W. H. Myers.*

Maisie continued :

" . . . from the spirit side of life is a man who stands behind this gentleman here. I should say he has been in spirit-life a very long time. He looks more like a guide than anything else—more so than this gentleman."

(E.B.G. : "What is he like ?")

"He is a taller man altogether than the gentleman who has built up here and he was an old gentleman when he passed ; he has a very dignified face. I don't know how else to describe this man's face. A very high and what I call a flat forehead ; the hair worn rather long and he has rather a lot of hair all round the face. I feel he lived long years ago."

* This message caused Miss Cummins and me to reconsider the advisability of sending a script recently written, to a certain individual as suggested. We were probably thus saved some annoyance.

("Has he a long beard?")

"Yes, down to about here [indicating waist] and he is wearing just what I call a robe. He is not coming dressed like the other man."

("Is he a guide?")

"Yes, he is some sort of guide. He too holds up some papers. . . . I wonder if you can understand; it is rather muddled."

Some confusion occurred here in connection with the message to which I have alluded and which I unravelled on getting the transcription of the sitting from the notetaker. This confusion was probably due to the fact that this last entity appeared to push in before F.W.H.M. had finished speaking, and the control could not easily distinguish from which of them the message came. In any case the situation must have become rather involved, for both F.W.H.M. and this "guide" were represented as holding up papers.

(E.B.G.: "If he is a guide, whose guide is he? Can he say?")

"Yes, he is a guide, or belongs to a band. I call him guide for want of a better name, but he tells me he is only one of many. He belongs to a band . . . it is not to you . . . I have to go to someone else. You are not the person he is guide of. He seems to give me another lady; or rather they are trying to build up a thought-form of a lady, I don't know what age, but the middle of life she looks. I don't know if she is thin, but they have drawn her as looking rather a thin sort of person. Anyway, I do know this that, from the first man who spoke to me, this person has not been well, and has seemed to be not well for a long period of time and then it seemed she pulled up again. There is a great influx of spirit-power and when it comes to this lady she rapidly uses it and it seems to be a strain on her health again. Can you follow that?"

("Yes, I can.")

"I am told to say, not from the one I call the guide but from the other gentleman, that that condition will pass after a time and would you kindly convey to her their greetings and say that what she is undertaking to do will be got through."

("That guide, is he the guide of the lady just referred to?")

"Yes, he is the guide of that lady, not you."

("And he was born some years ago?")

"Yes, he has been over here—oh—I should say he has been over hundreds of years by the look of him . . . he holds up for me to see, I call it a staff, perhaps you know what I mean by that. It is a long stick with a hook over the top of it. I feel that will give you some clue."

("Does his name begin with any letter you could see?")

"I will ask him [pause]. 'S' That is what I get, only that letter. He seems to have been in the condition of that lady on and off for a long time; then seems to have retired, and come back again. He is rather telling me he has gone on into what I call higher spheres to obtain

wisdom and then has come back again now into earth conditions. He comes back rather closer than he was some time ago. He and this other gentleman, they both seem to work in harmony with each other, although there is so great a distance of time between the two of them in the spirit-world. Now they have brought a monk for me to see. The old man has brought a monk. I know it is a monk because he wears that funny little thing on the top of his head. He too tells me that he is a guide so this lady must have got a lot of guides."

Here followed a description of the automatic writing of Miss Cummins, but again there seemed some confusion as distinguishing that of Myers from that of the Messenger of Cleophas, or of Silenio as the case may be. However, that is of minor importance. Maisie continued :

"He says that they have been waiting for an opportunity to get in like this and to establish a more firm belief in the mind of the lady whom they use ; because the lady is sometimes inclined to doubt them and they say they have come in order for you to tell her that they are certainly entities, that they do not belong to part of her mind at all. The new book which they propose to bring through will give ample proof of their existence. That is what I have got to give you and it comes from both of them."

The control then described a friend and the conversation turned to my family affairs. As usual, with Mrs. Mason, I obtained amazing results in this respect.

If we admit the presence of this "guide" and "monk," the allusion that they belonged to a "band" would seem to indicate their connection with Cleophas. In the script-writing which, it is claimed, is transcribed by the Messenger of Cleophas through Miss Cummins, reference is sometimes made to unseen intelligences as belonging to the Company of Cleophas or to the Cleophas Group. Miss Cummins is in the "forties" so perhaps may be described as being "in the middle of life." She is certainly noticeably thin. By the words "the first man who spoke," the control indicates Frederic Myers. Having recently written *The Road to Immortality* and *Beyond Human Personality* through her, Myers may be considered fairly *au fait* with the health of the automatist in question.

The prediction made in November last concerning "what she is undertaking" has now been successfully fulfilled. The remark that "S" had retired and had come back, is symbolic of the fact that we have been obliged to break off work with the Cleophas Group on more than one occasion when illness or

other work has necessitated it. That they were waiting an opportunity "to get in" is apt, and might be termed a gentle hint to us to get on with our job with them.

It is true that, at one time, Miss Cummins *inwardly* rather doubted the existence of the Cleophas communicators as being "entities." But that was a long time ago. Soon after the publication of *The Scripts of Cleophas*, much argument reached her ears concerning the probability that she herself got in touch direct with some earth-memory of those times, or, of course, that the whole book was the product of her sub-conscious mind. Moreover, travelling the Cleophas path has not been easy—innumerable obstacles seem to have been placed in our way, and we have been let down on more than one occasion. Miss Cummins has confessed to me that she felt, at one time, that if there were intelligences behind the writing, many difficulties would have been obviated. Now, however, she is quite of opinion that the Cleophas Scripts are communicated by some mind other than her own. The new book to which Maisie referred certainly gives evidence of an unseen intelligence writing through Miss Cummins.

Though the following does not throw much further light on the subject of the control, Silenio, it is of interest as indicating that he and the Messenger are not myths and the creation of the subliminal mind of the automatist.

After some considerable conversation of an extremely evidential character, my communicator withdrew and Myers apparently spoke again referring to the fact that he did automatic writing but not through me. I asked if he could tell me anything of the one through whom he wrote? Maisie replied :

"He says, 'a great deal, I know her very well. I've just told you we are very pleased with her and her general condition is improving . . . and this man who was monk on the earth-plane, he seems to be interested in the lady too. He seems to have given quite a lot of things through, one way and another.'"

(E.B.G. : "Can either the monk or Mr. Fred say anything about another book?")

"Yes, the monk answers and says they are getting on with one. He answered that question. But it seems as though there are about seven or eight people in spirit-life who are interested in this lady and who all contribute something to the book. Seven or eight. They are giving just lights. Mr. Fred is one, this monk is another and the old man with a beard is another. The others only represent lights to me,

more distant lights. But those three are the ones that are more intimately in touch with her. At times she is inclined to doubt—she does not seem to doubt this Mr. Fred as she seems to doubt the monk and the other man, yet the old man with the beard says that he has given her such a lot. . . . He was a teacher of some sort, you know, this man with the beard. I get him like a priest-man, I don't know whether there were priest-men in those days, but he could have been a teacher in a big building. . . ."

("What is the book about?")

Here again there seemed to be some misinterpretation, owing, I should suppose, to the fact that Myers and the Messenger both endeavoured to speak at the same time. The book described became a mixture of the one the Messenger was writing and *Beyond Human Personality*. The control realised that she was not giving it very well but stated that "it was the best that she could do." Under the circumstances, she made a pardonable error in affirming that Myers contributed to the Cleophas books. Then she suddenly got on the right track:

"It is more to do with his life (the monk's), I think. Almost as if he is trying to unearth something. He is rather symbolising to me as though he is digging down in the earth and unearthing something—revealing something, that is the word I want, revealing something. And it seems almost as if the revealing of whatever he is proposing to do will be rather an astonishment to a lot of people on earth. That is the work and he has promised to do it and he says he knows just where to go to unearth those scrolls and things. . . ."

Distinction was then made concerning a book already completed and the book then in the making. But these remarks have no bearing on the theme of this article, which is primarily to establish further evidence of the individuality of the controls of Geraldine Cummins.

Now it is of interest to note that the "monk" is indicated as saying that they are getting on with another book. This was correct for only three parts of it were, at that time, completed. *Waiting* to get on with it would have better fitted the case at the moment.

A certain amount of interest attaches to the spontaneous allusion to the fact that there are seven or eight others, *represented by lights*, interested in Geraldine Cummins and all contribute something to the books. The Messenger has stated that the scripts are communicated through a chain of intermediaries, all of whom participate in the transcription of these writings

from "The Tree of Memory." And he has said that they numbered seven in all. The eighth mentioned would probably include Silenio.

The book to which Silenio and the Messenger refer certainly reveals unknown history and it is the fact that the Messenger had promised from the first to give us the whole story of Paul. This has now been completed. It is true that at times we both doubted if it would ever be accomplished so many have been the hindrances and pitfalls which blocked our way.

In the middle of October last Miss Cummins returned from Ireland, where she had spent the summer. Up to November 10th we had had no Cleophas sitting since the previous June. On the 12th we had our usual "preliminary canter" before taking up the actual story after a lapse of some months. *Miss Cummins was entirely unaware that I had been to Mrs. Mason.* There had been a few sittings of a personal character since her return from Ireland, and these had been held under the supervision of Astor. Astor appeared in his old form.

"Astor is here."

(E.B.G. : "Well, Astor, we want now to finish up the story the Christians are relating.")

"I saw it in your mind. As you will. They bring you only annoyance and trouble. I leave you." [pause.]

Silenio : "Greetings, sister. We are well pleased to find ye ready and diligent for our service. . . ."

Evidently Silenio thought his gentle hint at Mrs. Mason's sitting had borne fruit. After some further remarks and when the automatist was "well off," I asked him if he had been trying to speak to me through another channel. It was a leading question of course, but as he made no reference to it, it seemed the only course to take. What mattered would be the evidence contained in the reply. He wrote :

"Yea, I strove to reach thee through a strange being, one I call the Slave of the Lamp—a guardian spirit. She hearkened to what I had to say. But she could not, because there was little time, give of the exhortation I uttered. But she, in her own tongue, spake of the Group who write through this woman on Holy Writ."

("Were you alone?")

"There are, when I come thus into the light of the Earthenware Lamp, other shapes behind me. The Messenger may be dimly seen in his white robe, and it may well be his beard and honourable appearance

are perceived also. The Messenger was with me and we spake as one. But know that the words spoken are not in my manner of speech. The interpretation of a tongue is far from the colours of that language. Yet the meaning may be truly conveyed."

The Messenger then outlined his intentions for the next few sittings. Later on I asked him if he had spoken to me elsewhere. He replied :

"I strove to send you a sign that I was prepared for this work and its completion. I gave unto one of the little lights a piece of my writing and it was spoken in another tongue, in words somewhat strange. . . ."

(" Did you see others from the spirit-world at that time ? ")

" I come enclosed within a shell so that the power may be given only in one quarter of the earth, so I could not perceive others."

(" You were described as a monk.")

" A monk. That is a name for a holy man, is it not ? It may well be that Silenio was the holy man. . . ."

Time pressed so I did not pursue further this line of investigation. There seemed to be enough corroboration in the above remarks to establish fair evidence that Silenio and the Messenger had been present on the occasion described. No wonder there was a certain amount of confusion at the Mason sitting. Silenio uttered exhortations, the Messenger and Myers talked about their respective books, and the former handed out " pieces of his writing." It is remarkable that Maisie got it so clearly. However, when I received my notes, it was quite easy for me to understand what was intended.

It will be noted that Silenio spontaneously alluded to the fact that Maisie had mentioned the Cleophas Group and that there were other shapes behind him. With no suggestion from me, he also alluded to the Messenger, his robe and his beard ! The remark that he and the Messenger spoke as one may also cast some light on the difficulty the control had of distinguishing between the two. And this spontaneous remark of Silenio's correlates with Maisie's utterance : " That is what I have got to give and it comes from both of them." The Messenger also volunteered the interesting information concerning the appearance, at the Mason sitting, of the " little lights " to which the control referred.

It may be said that there was nothing in the Mason sitting that could not have been put together from various articles

which have appeared from time to time in psychic journals. That is true.

I do not know if Mrs. Mason had read my article in *PSYCHIC SCIENCE* on the controls of Geraldine Cummins, but it was already in print at the time of the sitting. In this event it is possible that some linking up with me may have taken place in the subconscious mind of the medium: alternatively, that some such connection was made by the control due to her quick intelligence. But if this is so, why was no reference made to Astor? He played a prominent part in the article referred to.

However, the above supposition would seem to be ruled out for the following reason. On looking through my Mason sittings I find that, at the first, in January, 1933, indications were also made of the presence of the Cleophas Group.

Unfortunately, I took my own notes on this occasion so they are not so full as they would otherwise have been. Myers also communicated at this sitting. My notes run as follows:

Maisie suddenly referred to the fact that "a guide or a monk" was present. "He says he, too, has worked with you in the past. It seems that he is drawing near again—not with you but with someone like a sister with you. The monk is drawing back, as though you had stopped in some way. He wants the other woman to concentrate a little more on him."

(E.B.G.: "Can he say anything about books or writing?")

"He says he has done a lot already. Much information has been obtained through him and will be again. It will open out wider still. . . . The guides are very anxious to encourage your friend to go on with them. She has had a set-back, been ill, and the work is not finished. Do not let her get lethargic about it. She has a good mind which they have influenced."

The rest of the sitting was devoted to other matters. I was not particularly impressed with the above incident, thinking that my connection with the Cleophas writings might have been known to the medium, though I attended the sitting anonymously.

Beyond the fact that *The Road to Immortality* had by then been published, there had been no public indication as to whether the Cleophas Scripts had ceased altogether to be transmitted or were still being written. Therefore, Maisie's remark that more information would be obtained and that it would open out wider still, would have been an unwise prognostication on the part of the medium if influenced by normal

speculation. Moreover, there is the definite statement that the work was not finished—a fact unknown outside our immediate circle. That Miss Cummins had been very ill was, of course, common knowledge.

It will be observed that, as in the sitting of November, 1936, there appeared the suggestion, symbolically conveyed, that there had been an interlude in the writing of the Scripts. This was quite correct. Also the hint was given that we might proceed with them. It is interesting to note that Silenio's mode of expression when writing on November 12th indicates that he had been present at a Mason sitting on more than one occasion.

Curious evidence in connection with the Mason sitting and the Cleophas Group is given below. At a sitting with Miss Cummins on November 17th, Silenio made a few remarks. But as I was anxious to get some more and detailed confirmatory cross-references from a friend who also spoke at the Mason sitting, I asked him to leave and to call Astor. The latter was, of course, delighted. "I am pleased to see you," he wrote. "You intend to leave the Christians to their memories." I explained that I wished, for certain reasons, to speak again to my communicator, "K." "K" was an old friend—my sister-in-law's sister. *Miss Cummins was still quite unaware that I had had a sitting with Mrs. Mason.* After some preliminary conversation with "K," I explained that I could not speak to her as often as I wished as we had to complete the books the Christians were writing. I asked her if she had spoken to me in another way. She replied:

"I can't help laughing. Sorry, but I somehow can't see you for-gathering with synods of holy people. I sent you a message and I brought B. along, and I saw a group of your relations. But the difficulty was that your clergymen were there too. It made rather a crowd and we were pushed away a bit. They are queer to look at. Picture to yourself ancient hermits, very brown, rather shrivelled skins, long beards and white garments. I felt I was in the south-east of Europe the moment I saw them. They brought with them what travellers call 'the stillness of the desert'—a strange, supernatural quiet. Even when they moved or spoke, that quiet remained. We were all hushed by it. . . ."

It is quite correct that "B" communicated at considerable length at this Mason sitting—a fact entirely unknown to Miss Cummins.

Here I may perhaps record an incident in connection with controls which occurred at my first sitting with Mrs. Mason. It is another link in the chain of evidence which would seem to denote that the control Fedra, is also an entity independent of her medium, Mrs. Leonard. Almost at the commencement of the sitting Maisie introduced the name of Fred or Frederic, making some evidential remarks connected with the automatic writings of Geraldine Cummins. Suddenly she said :

" Fedra is here. Do you know Fedra ? "

(" Yes.")

" She says Mr. Freddie is going to work with you and tell G. it is all right. Maisie doesn't call him Mr. Freddie. Fedra is laughing. She is amused that you have turned up again. She says ' All you earth-people never have enough of it. But you haven't been to her lately. . . . ' She has gone now."

As I went entirely anonymously, it is very unlikely that Mrs. Mason could have been aware of the fact that I had had no sitting for some time with Mrs. Leonard.

While engaged on composing this present article, it occurred to me that some additional information from Silenio concerning the Mason sitting might be of interest. Without mentioning my intention to Miss Cummins I recently referred him to the sitting where he had communicated through the " Slave of the Earthenware Lamp." I asked him if he and the Messenger wore beards as one seemed to be represented by the control as being a monk and the other with a long beard. Silenio replied :

" Yea, we come in our earth likeness and a man was no man without his beard in our day. Also we cared not to use the knife for its removal."

(" She referred to a monk, you say the Messenger had a beard.")

" He was not a monk if ye would regard a monk as one who lived in an order in a monastery. But he wore what resembled the habit of a monk so she called him by this name quite rightly."

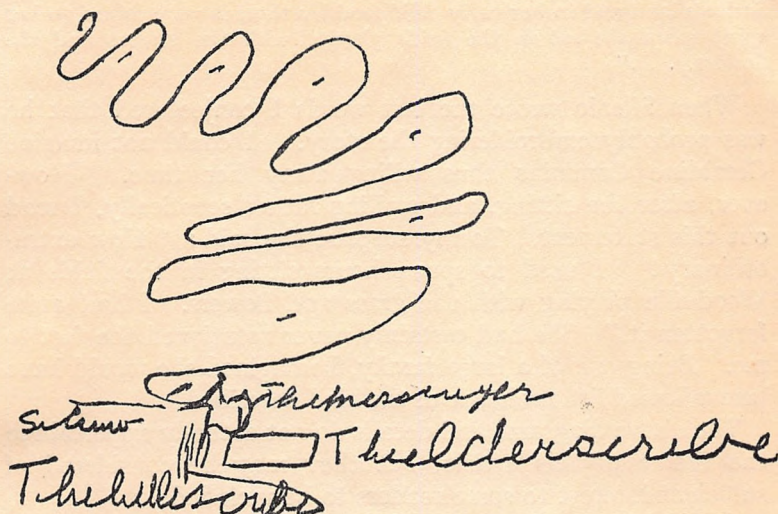
(" Then who was the monk she described ? ")

" He is the Messenger—the one who has given ye the greater part of your chronicle."

(" She also referred to the ' little lights ' as well. I suppose she meant the chain of intermediaries the Messenger described some time ago.")

" Yea, there is a chain of intermediaries that winds and unwinds. . . ."

Here Silenio suddenly drew the following somewhat quaint diagram :



"The little scribe" is Geraldine Cummins; "The elder scribe" is the writer of this article; the oblong drawing represents the table at which we sit; the dots indicate the other scribes ending in the Messenger. From this diagram it seems that the skein from the Tree of Memory reaches to the brain of the automatist, and the Messenger, standing on the right, is also linked with her head.

By further diagrams Silenio indicated that the Group gathered the records into circles on the undulating wave-line of the etheric memory. After the writing the thread winds up into circles again and returns from whence it comes.

"Thou perceivest that each piece of the record is thus encircled and set down then given to thee. You know that the Little Scribe is born under the sign * and that sign is in the semblance of the etheric record which is like the waves of the tide.† 'The Tree of Memory' would be perceived by men in that manner if they could make a glass fine enough to look through and see it. They might see it thus with their human eyes, but with their minds, if they were spiritual enough, they would perceive it in scenes and words. There are seven in the Group and, though I am unworthy to be counted, if thou wouldst do so, I am the eighth. Thou wilt perceive that, having seven, we are able to write of a wide period in time. . . . The Messenger was in Hibernia

* Here Silenio drew a wavy line.

† The sign of Aquarius.

for a good part of his life. He has knowledge, therefore, of the Little Scribe's land and in her early childhood his threads were joined to her spirit when she sat in the fields playing with the grasses and the flowers. . . ."

When Silenio wrote the last words I conjectured that he was probably embroidering the story. I could not imagine Geraldine Cummins thus wiling away her time. However, after the sitting, and smiling rather sceptically, I read out this statement. To my surprise she said: "How extraordinary! I used to spend hours sitting in the fields at Woodville playing with the grass and flowers. I had quite forgotten it." She had certainly never mentioned the fact to me. Being one of a large family, I imagined she would have been allowed little solitude of the kind described.

The above diagrams and details do not actually appertain to the theme of this article, but they may be considered of sufficient interest to some readers to be included.

I would like to draw attention to a subtle distinction made by Maisie which occurs on p. 110. It seems remarkable that the control should be able to derive from Miss Cummins (who was not present at the sitting) the fact that she doubted the existence of the Cleophas Group as entities (p. 108), whereas she did not doubt the existence of Frederic Myers. I was myself unaware of this problem at the time. It appears that these communicators do exist apart from the medium and that they gave this information to the control.

However, if it should be considered that Silenio is merely a subliminal creation or a trance-personality induced by Miss Cummins to present himself on certain occasions when she writes, then, from the foregoing evidence in connection with his appearance at these two Mason sittings, it would seem that she is capable of ejecting this personality and of transmitting it to other sittings with other mediums, which she is unaware are taking place.

BOOK TESTS

BY S. O. COX

In the article on this subject which appeared in the April number of PSYCHIC SCIENCE, Miss I. de B. Lockyer's communicator mentioned (p. 55) the difficulty of getting the page number. I suggested that at the next sitting with Mrs. Dowden, Miss Lockyer should ask, "How do you get the page number in a book when giving a book test?" Her communicator answered: "The number I have to examine again and again. I get the idea of the number, perhaps even the multiple of it; but it is not easy to set it down in the right way. I often make mistakes."

Mrs. Dowden asked: "Do you see the numbers as a colour?"

Communicator: "No, I don't. I feel the vibration of the number. It is hard to explain. I seize the idea first and then it seems to vibrate through me; but I have to be very careful to keep the beats."

Suggested by S. O. Cox: "Are you conscious of a separate vibration for each of the numbers up to 10?"

Communicator: "Yes, I am, certainly. When the double numbers begin it is more difficult and I often see them wrongly, as if in a looking glass."

Mrs. Dowden: "Do you see the numbers as well as getting the beats?"

Communicator: "I get the numbers by beats and then Johannes shows them to me almost as if they were written on a luminous slate."

On March 6th, 1937, Miss Lockyer's communicator attempted a newspaper test, although she stated that the process was much more difficult than a book test. The *Daily Telegraph* was suggested and a wait of five minutes was requested by the communicator. (It would be of the greatest interest to know how those five minutes were employed.) The script then continued: "This is on the front page where advertisements are. Third column. You will see a paragraph, an advertisement there which will contain two words which mean a good deal to you and me. Two names of places."

The next issue of the *Daily Telegraph* was on Monday, March 8th. In the third column an advertisement appeared headed
Antiques

“Are you on the line of route? Shortly visiting *Arundel*, Bognor, Bexhill, Brighton, . . . Kingston, Lewes, . . . *Surbiton*. . .”

Miss Lockyer states that they lived at Surbiton for 5 years and were very fond of Arundel where they stayed several times.

A further book test which shows the reversal of figures was as follows :—

“The top shelf of the book case near the window in this room. Fifteen books from the right. Open at p. 129. There is a line there which expresses my feelings for you to-day, a line which gives all the tenderness that I cannot express.”

The book was a collection of W. B. Yeats's poems. Nothing suitable was found on p. 129, so turning to p. 192 Miss Lockyer asked if that was the right page. The script replied: “Yes quite, the second.”

On p. 192 was “The Land of Heart's Desire” and the following line occurred in it :—

“I kiss you and the world begins to fade.”

After several other tests Miss Lockyer's communicator expressed the desire to do some tests on a future occasion when Miss Lockyer was not present, as “I want to discover whether your presence does half the work.”

At a subsequent sitting Miss Lockyer, at my suggestion, asked her communicator how the interval of five minutes mentioned in the newspaper test was employed. The following interesting answer was given: “I went to the office of the newspaper. I stayed there for at least three minutes and got myself into a state in which I could see ahead a little. When I said ‘office’ I should have said the room where type is set up. Gradually a picture came of the next day, the day after and so on, and by calculating I was able to give the test.”

Miss Lockyer then enquired whether it mattered to the communicator what language the book was written in and if it must be a language known to the communicator in life. The reply was: “The language need not matter at all. What matters are ideas and if words are given as tests, the words

must have an idea connected with them. The language will not interfere unless quotations have to be written. In that case a familiar language is much the easiest."

Miss Lockyer's investigations are proving both interesting and valuable. Very few sitters trouble to enquire *how* things are done by those who do them and the result is that we often evolve theories that may be wide of the mark. Sometimes those responsible for various phenomena are unable to explain their procedure; but we might at least give them an opportunity of trying to do so.

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NOTES ON PSYCHIC PHOTOGRAPHY

BY F. W. WARRICK

Will the youngest reader of this journal live to see the puzzle of psychic photography solved? In the meantime the best help one can give towards forwarding the solution is to collect facts, especially facts differing from those already obtained.

With the above object the late Mr. F. McCarthy Stephenson and the writer worked together in obtaining results with the Crewe Circle, and the writer (without Mr. Stephenson) with Mrs. Deane.

It is taken for granted that readers are familiar with the main features of supernormal photography. I would just mention that in the issue of PSYCHIC SCIENCE of July, 1927, appeared two instructive articles thereon, one being by Signor Bozzano and the other by Mr. Stanley De Brath. Mr. De Brath's article contains an excellent review of the whole subject.

If there are readers of these pages who doubt the reality of Extras and that at times these really appeared upon photographic plates owing simply to the fact of the presence of a suitable medium in the room and if they are interested to learn the truth of the matter they will do well to read first and foremost that admirable book *Photographing the Invisible*, by James Coates, published by L. N. Fowler & Co., Ltd., wherein they will find an account of J. Traill Taylor's experiments with David Duguid, Mr. Coates' own experiments and those of others with Mr. Edward Wyllie, experiments with Mr. R. Boursnell, the Crewe Circle, Mrs. Deane and much other evidential matter, and Mr. Coates' sound and instructive views on the problems and perplexities of the subject.

Another excellent book is *The Case for Spirit Photography*, edited by the Hon. Secretary of the Society for the Study of Supernormal Pictures (the S.S.S.P.). A third work easily obtained is Miss E. W. Stead's *Faces of the Living Dead*; in this will be found a full account of Dr. Cushman's sitting with Mrs. Deane, published also in *Light*, 13th May, 1922, and in the *Journal* of the American S.P.R., Vol. XVI, 1922. Of this case, Sir A. Conan Doyle wrote: "It is the finest result I

know of in psychic photography," and Sir Oliver Lodge wrote (*Journal of American S.P.R.*, Vol. XVI, p. 287): "How to account for the result in any normal manner under the actual conditions is beyond me, and it seems to satisfy the test laid down by Mr. Whately Smith as crucial. No one instance can really be held to settle a question of this importance, but every stick contributes to the strength of a faggot, and this seems to me a particularly thick one." Mr. David Gow, late editor of *Light* and a most cautious authority, wrote (*Light*, 11th Nov., 1932): "Dr. Cushman's account is full and circumstantial. The photograph was a clear and unmistakable likeness; it was recognized by the family and friends. I do not think I ever came across a stronger case. Even if it stood alone it would bring conviction to any reasonable mind; combined with the multitude of other cases of the same kind it amply proves the reality of supernormal pictures."

Of the mass of other testimony there is space here only for mention of the following:—Mr. Stanley De Brath gives an account of his own evidential cases in his book *Psychical Research, Science and Religion*. The Hon. Secretary of the S.S.S.P. reported in *The Case for Spirit Photography* many convincing test sittings he had (sometimes assisted by other capable researchers) with Mr. Hope and Mrs. Deane (see pp. 48 and 49 of that book), and contributed an article to it (pp. 70 to 84). He also contributed an interesting chapter to Coates' book (pp. 253 to 259).

The Rev. Chas. Hall Cook, in the *Journal of the Amer. S.P.R.*, Vol. X, 1921, gave a long account of his many experiments with Wyllie and others, including the celebrated Flora Loudon photograph mentioned in Coates' book (pp. 126 to 132).

During the year 1921 the journal *Light* devoted a good many pages to the subject of psychic photography and much interesting evidence can be found in the 1921 issues.

Also of special interest are the following records in *Light*: Florizel von Reuter, 1931, p. 249; Miss E. W. Stead, 1932, p. 652; Mr. James Coates, 1933, p. 199; Mr. Harry Price, 1933, p. 273 (see also *PSYCHIC SCIENCE*, April, 1924, and the *Journal of the Amer. S.P.R.*, Vol. XIX, p. 572); Mr. Ernest Oaten, 1933, p. 343; the Rev. Chas. L. Tweedale, 1933, p. 359; Major Mowbray, 1936, p. 193.

In PSYCHIC SCIENCE see especially Mr. Chas. Lyle, Vol. II, p. 83, Vol. III, pp. 48, 119, 206 ; the author's Burnside Extra, Vol. VI, p. 283.

An irrefutable skotograph obtained under unimpeachable conditions was that recorded by Mr. G. H. Breaker, a lawyer of high standing of Houston, Texas. He had many sittings at Crewe with Mr. Hope and Mrs. Buxton, and in London with Mrs. Deane. He obtained many results. I mention him because of the great care he took in his experiments, also because his work is not very well known in this country ; it is fully described in his article (illustrated) in the *Journal* of the Amer. S.P.R., March, 1927, Vol. XXI, No. 3. Among the skotographs he obtained at Crewe was one with the curious wording "Consolation from sweet memories," wording which is not likely to occur to an ordinary person. He also obtained through Hope a psychograph which bore the following words : "Dear darling my thoughts are often with you because much of our consolation is from sweet memories."

Mr. Breaker wrote : "These two results are highly evidential as regards their use of the expression 'sweet memories.' These words formed part of a prayer which I had made in thanksgiving at a Christmas dinner of 1925 at the home of one of my sons, and again in June, 1926, at a birthday dinner in the home of another son. This correspondence is, to me, most significant."

No one can study the above reports (and I have referred to only a tithe of the testimony available) without being satisfied that there are such things as genuine supernormal photographs.

I bring this evidence forward because of the doubts which may be raised by the facts which I now propose to put on record in the following paragraphs. It is the duty of every investigator to place before those interested all the facts he has obtained, however suspicion-raising some of them may be. Results which at first glance appear to be the outcome of trickery may not be due to that and may help us to discover at least something of the methods sometimes employed by the intelligence behind the scenes in these phenomena.

Extras or supernormal appearances on photographic plates can be roughly divided into two classes, viz., (a) those obviously produced with mundane materials and by mundane methods,

and (b) those otherwise produced. Here I am dealing with class (a). I hope to deal with class (b) in a further article.

Class (a) includes :

(1) Those with double exposure indications : that is, double rebates on the negatives. Many of Mr. Boursnell's plates had this double rebate.

(2) Cut-out pictures : such as J. Traill Taylor obtained with David Duguid and described : " as if an atrociously badly vignettied portrait or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter," Fig. 1. Some of Mrs. Deane's Extras are obviously produced from cut-out faces with material surrounds, Figs. 2 and 3, and some of her Remembrance Day Extras look as if similarly produced as she herself has pointed out ; then there is the much discussed Extra which was found to be a clipped copy of the head of a Red Indian Chief printed in colours on page 1 of the cover of *My Mag*.

(3) Copies of existing pictures : see Coates' pp. 77 to 82 and 87 to 92 ; the outstanding one is that which was obtained under the strictest test conditions through David Duguid, at first called the Cyprian Priestess but afterwards discovered to be a picture called " Night." The very interesting account of this is to be found in *Borderland*, Vol. II, and in Coates' book. Of Hope I know of no copy of a picture. Mrs. Deane's Extra of the head of the Red Indian Chief apparently cut from page 1 of the cover of *My Mag*, and portraits of Maj. Gen. Sir E. R. P. Woodgate and Charles Kingsley.

(4) Freak marks produced on plates by chemicals. Of these I have many examples obtained with Mrs. Deane. Figs. 4, 5, 6 and 8.

(5) Extras accompanied by surface marks on the sensitive film indicating the application of fingers and of some piece of apparatus. These I have found on some of Hope's plates, Figs. 10 to 16.

As regards class (a) we have the above data to go upon. The material proofs of them are available. Those who have not made a prolonged study of such phenomena would, of course, conclude that these things are absolute proof of trickery on the part of the mediums. It is the opinion of the writer that there is abundant proof that all these five types have come

upon plates under conditions when fraud was ruled out absolutely.

Take (1) double rebates. These appear upon some of Bournsell's plates which Mr. S. W. Woolley presented to the British College of Psychic Science. Mr. Woolley was a man of exceptional ability, well up in chemistry and photography. He held for ten years the position of editor of the highly technical journal *The Chemist and Druggist*. He took his own plates (half-plate size) and brought them home with him for development (PSYCHIC SCIENCE, July, 1927); it is out of the question that Mr. Bournsell could have substituted or superimposed half-plates without Mr. Woolley seeing him do it. Mr. Coates wrote (p. 270 of his book mentioned above): "Had I not known by personal and persistent study that the *double effect* in supernormal photography was not due to the action of the photographer, I should have dismissed one half of the psychic photographs I have examined as either due to double exposure or as the result of 'assisted superimposing.'"

As regards (2) cut-outs. For the supernormal origin of some of them we have the evidence of Mr. J. Traill Taylor, which is irrefutable.

Regarding (3) copies of pictures. We have in *Borderland*, Vol. II, and in Coates' book (pp. 77 to 82) the evidence of the strict test conditions under which the Cyprian Priestess Extra appeared on three occasions, and as regards the head of the Red Indian Chief, which is a Deane production, is it likely, if Mrs. Deane was cheating, that she would copy the front page of a magazine which had been facing the public on the book-stalls for many weeks at least?

Concerning (4) marks of chemicals on plates. The conditions under which these plates (a large number) were dealt with in my presence and on one occasion in that of my friend, Mr. V., a skilled photographer (when at a specially prepared test sitting held on my premises more than half of eighteen plates used bore large chemical marks) convince me that the marks are not accidental nor were they put on in any normal way by the medium; and some of the freak marks show design, Figs. 4 and 5. The triangle and the cross were asked for by me some days before at private Deane séances, my own camera and plates were used and development was supervised by me.

Fig. 6 represents a Deane skotograph obtained under good conditions by me. The dots appear to represent the constellations of the Great Bear and the Southern Cross (reversed in printing). The sketches below are—the one from the print above it, the other from a star map (reversed). Again, why should the medium sometimes by means of a chemical put an arch (Fig. 8) over the portrait of the sitter as has happened on many occasions? Besides, I am of the opinion that it was impossible for her to do it undetected. I have tried and not succeeded.

As to (5) surface marks. At some sittings with Mr. Hope, marks of similar character were found by me on my own plates initialled and loaded by me at my home into my own slides and exposed in my own camera, everything being returned to me by the sitter, my co-worker Mr. Stephenson, for development in London in my presence by a professional photographer, (Figs. 13 to 16). The plates did not enter the dark-room at Crewe. On some of my plates used at Crewe on which skotographs appeared I have also found abundant surface marks. Unfortunately there is not space to illustrate these. Mr. Charles Lyle obtained similar "moon" Extras to mine with his camera, etc., when Hope never touched nor saw the plates, PSYCHIC SCIENCE, Vol. III, p. 48.

To account for the class (a) Extras Mr. J. Traill Taylor's evidence should be sufficient justification for our calling to our aid some out-of-the-ordinary theory such as that of the fourth dimension or whatever the realm of invisibility or dimension beyond our conception of time and space may be called; some such working hypothesis is necessary as a first step towards the discovery of the processes involved in the putting of these mundane pictures and marks upon the plates.

If we can show that some mediums who produce psychic photographs produce other phenomena which also require Zöllner's fourth dimension for an explanation of them this theory would thereby receive additional support. If any phenomena justify the hypothesis of the fourth dimension, apports surely are such phenomena *par excellence*. Mr. Whately Smith (now Carington) in his work *A Theory of the Mechanism of Survival*, p. 70, stated that in his view the proof of a genuine apport would "compel one to admit that fourth dimensional space does actually exist." Now it has been

proved that several mediums for psychic photography have at times produced apports or phenomena the equivalents of apports. I proceed to enumerate the instances with which I am acquainted.

Duguid was a medium for the apportage of articles from closed rooms, for direct writing on paper in a closed envelope, and many other similar phenomena as well as for psychic photographs, *Encyclopaedia of Psychic Science*, p. 110.

The great medium Madame d'Espérance produced both apports and psychic photographs, see her book *Shadow Land*.

Mrs. Deane was a medium some years ago for direct writing on the inner contiguous pages of packets of paper and elsewhere with apported material as proved by me on many occasions, *PSYCHIC SCIENCE*, April and July, 1925, and January, 1926, and April, 1928. It is curious that once or twice although the larger mark had evidently been produced by means of a liquid the surface of the page touching it was only slightly marked, notwithstanding that at the time the sheets of paper were being pressed together, Fig. 9.

Mr. Hope would not let me try experiments for direct writing on paper with him, asserting that his 'guides' wished him to confine his work to photography. But I think the many skotographs he produced, among them the well-known Scatcherd-Lindsay Johnson White Rose (see also the Breaker skotograph mentioned above and there are many others), can be regarded as evidence of fourth dimensional power on his part, or on the part of his 'guide,' which amounts to the same thing.

Glen Hamilton's mediums produced the apport of a sheet, see *PSYCHIC SCIENCE*, Jan., 1934, also many Extras, see *PSYCHIC SCIENCE*, Oct., 1929; Jan. and July, 1930; Jan., 1931; Jan. and Oct., 1932; Jan., 1933.

As regards Mr. Bournsell, I possess a copy of a photograph taken by himself on which his clothed "double" appeared, as if he had left a ghost form near the sitter which the photographic plate was able to register. It seems to indicate spatial abnormality on his part of some kind. Mr. Bournsell told the late Mr. Blackwell that he saw his "double" on this occasion.

This evidence is not strong. Mr. Bournsell was, however, a powerful clairvoyant as was Mr. Hope.

PLATE I



FIG. 1



FIG. 2



FIG. 3

FIG. 1. Duguid-Traill Taylor cut-outs.

FIGS. 2 and 3. Two of Mrs. Deane's Extras. They are obviously cut-outs. Could Mrs. Deane expect her sitter to think otherwise? The originals bear half-tone screen marks. They are evidently both from the same original. The one on the right is a photograph taken of the same face as in Fig. 2, but at an angle of 45° , thus producing the oval effect. As Dr. Lindsay Johnson said (*Rand Daily Mail*, 25th August, 1931), speaking of the intelligences producing psychic photographs: "There is no end to the tricks they do."



PLATE II

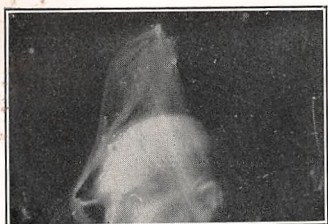


FIG. 4



FIG. 5

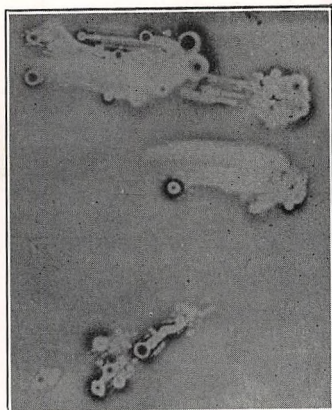


FIG. 6

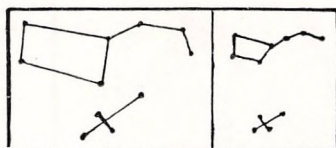


FIG. 7

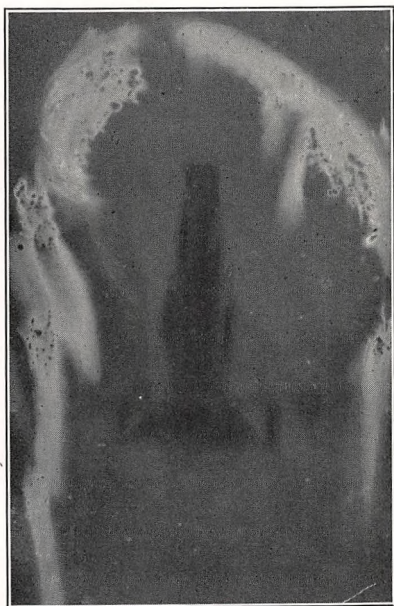


FIG.8

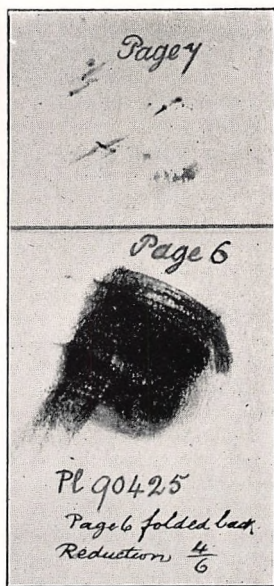


FIG. 9



PLATE III

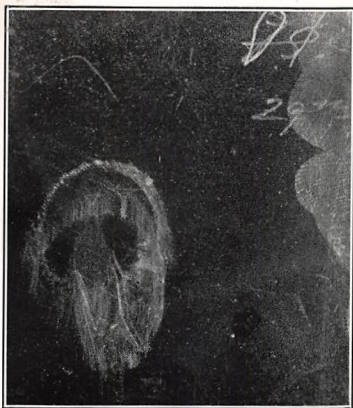


FIG. 10



FIG. 11

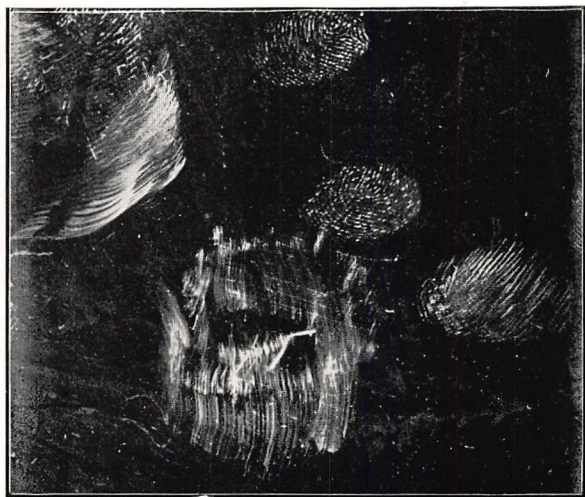


FIG. 12

FIGS. 10, 11 and 12. Photographs of surface marks found on my plates exposed by Mr. Hope on Mr. Stephenson in 1930. In the centre of each ring was an Extra. Mr. Stephenson assured me Hope had no opportunity of using any instrument on the plates without detection. I had warned Mr. Stephenson about the marks I had been finding.



PLATE IV



FIG. 13



FIG. 14



FIG. 15



FIG. 16

FIGS. 13 and 14 are two Extras obtained at the same sitting by Mr. Stephenson with Hope, at Crewe, when my plates, camera and slides were used, and the plates were developed by me in London and never entered the dark room at Crewe.

FIGS. 15 and 16 represent the surface marks found on the above plates.



That eminent authority Dr. von Schrenck-Notzing said in his work *Der Kampf um die Materialisations-Phaenomene*, p. 89, in trying to account for the words "Le Miroir" which appeared upon some material on Eva C.'s head, that fraud was out of the question under the conditions of the experiment and added that "besides, in occult literature there are so many attested cases of apportage that one can take even this hypothesis into consideration."

Monsieur Fontenay, a prominent French psychical researcher, could come to no other conclusion than that a photograph obtained by Dr. Ochorowicz in his experiments with the medium Mlle. Tomczyk was the result of apportage (i.e., the fourth dimension). See the *Journal* of the Amer. S.P.R., May, 1911, for M. Fontenay's criticisms of the photograph as reported in the *Annales Psychiques*, August, 1910.

It would seem that the same theory applies also to the Linda Gazzera photographs recorded in *Fotografie di Fantasmi*, by Dr. Enrico Imoda, for the genuineness of some of which Fontenay also vouched. In some experiments with that medium M. Fontenay was assisted by Prof. Richet.

To speak of my personal conviction I would remark that, apart from the conclusion I reached with my Deane results mentioned above, the phenomena I witnessed at the Frau Silbert sittings I attended at the B.C.P.S. convinced me of the existence of the fourth dimension, or a region where material objects can be rendered invisible and be moved as invisibly.

If by repeated experiments under strict test conditions one has become absolutely certain that a medium is a "tetramet" (a designation I suggest for a fourth dimension-using person) then one can never conclude by the examination of an Extra whether it has been produced by fraud or not—one has to judge solely by the conditions of the experiment. It is the omission to take the fourth dimensional power of many mediums into account which has led those who judge from examination only of results to conclude (wrongly) that Extras are all products of trickery.

PRIZE COMPETITION

The subject of the Competition announced in the April issue was a letter which appeared in *The Observer* of Feb. 14th. The gist of it was contained in two queries :—

Why do ghosts frighten ?

Why in all ghost stories is it always the man who is afraid and never the ghost ?

Only four answers were received, and the first prize, a book to the value of 10/6, has been awarded to Mrs. Maude-Roxby, of Taunton, and the second, to the value of 5/-, to Mrs. C. M. Bellairs, of London.

Mrs. Bellairs points out that all people are not frightened by ghosts, some meet them with confidence and are able to assist them. Fear is the result of a lack of psychic understanding, which comes through development, and has its origin in ignorance, resulting in a feeling of helplessness in face of the unknown.

The ghost, she points out, presumably haunts places and conditions already known and therefore has no fear of the unknown to overcome.

Mrs. Maude-Roxby, the First Prize Winner, contributes as follows :—

" In coming in contact with a ghost man is faced by the *unknown*. Remember the ghost of Lady Beresford's brother (page 75, Lord Halifax's ghost book), who, by the touch of his fingers, caused the nerves and sinews of the wrist to shrink. Man's instinct of self-preservation and long tradition of fear are responsible for his attitude upon seeing a ghost.

" The ghost must draw upon a medium before it can manifest. The one who perceives it must, however, unconsciously, contribute force, and it is this which makes the manifestation possible, the ghost is, so to speak, clothed by the medium present.

" It is very rare for a spirit, either a spontaneous apparition or a séance room manifestation, to show any great emotion. Who has heard the materialised form laughing or heard himself addressed with anger through the trumpet voice or known a clairvoyant describe a spirit as terrified ?

" Cases of ghosts who are heard to groan or moan are in a different category. Sir George Sitwell's note (page 124, Lord Halifax's book) says, 'They were not ghosts but phantasms, reversed impressions of something seen in the past.' this is most likely correct in many cases of hauntings.

" The subtle conditions of spirit manifestations do not allow strong emotions to come through, otherwise the frightened spirit could not manifest."

[While the latter is a general rule and strong emotion would tend to wreck a manifestation, I have known impatience and irritability shown in voice phenomena by a communicator, characteristics habitual to him in life, also great sadness and even despair have been evinced by materialised forms when they failed to make contact with those they wished to meet.

My own feeling as to the first question is that many who, though not possessing psychic knowledge for protection, would be glad to prove the reality of such contacts, are brought to such a pass by the sudden withdrawal of psychic force that they tremble or nearly faint or are possessed with a deadly fear, and no will power on their part can hinder the effects of this sudden depletion.

No contributor has mentioned that as ghostly hauntings are usually the outcome of tragic or very unhappy past conditions there is a resulting heavy dense aura which can be powerfully communicated to any in the neighbourhood even when nothing has been seen or heard. The experienced, well-protected medium is the only doctor or scientist who can tackle such conditions.—ED.]

BOOKS ADDED TO THE LIBRARY

SINCE APRIL, 1937

*New Books

	<i>Cat No.</i>	<i>Published</i>
*BRAMLEY-MOORE, ZELMA. "Strange Diary" (2 copies)	2783-2784	1937
*COLLYER, M. H. & DAMPIER, E. P. "When We Wake"	2813	1937
DE MECK, M. "La Vie Mystique"	2912	
" " "Métapsychisme et Occultisme"	2913	1928
" " "Esoterisme et Survie"	2914	
KEMMIS, E. MARY GORDON. "The Human Temple"	3142	1936
*LIVINGSTON, MARJORIE. "The Key of the Castle"	3156	1937
MAX-GETTING, SUZANNE. "Messages d'un Esprit Libéré"	3182	1935
MULDOON, S. "The Case for Astral Projection"	2262	1936
*PERRIMAN, FLORENCE. "Secrets of a Famous Clairvoyante"	3291	1937
*SWAINE, NORMAN. "Autobiography of Two Worlds"	3427	1937
WALKER, NEA. "Through a Stranger's Hands" (2nd copy)	1749	1935
*WYNDHAM, HORACE. "Mr. Sludge, the Medium"	3534	1937

The thanks of the College are due to Mrs. M. Thomas, and others, for kind gifts of books to the Library.

The passing of Mrs. John Heelas, of Parkstone, removes from our midst one of our early Life Members. Psychic Science was a sustaining, abiding interest to her during a long life, and through her to many among her family and friends, to whom we offer our sympathy.

NOTES BY THE WAY

The present session has brought many visitors to the College from abroad, some of whom have become overseas members. This link entitles them to every privilege when in London and on return to their homes the receipt of the College journal will keep them in touch with all that happens here. We should like all such members to realise that the College is ready to assist them by correspondence, and welcomes their letters. We believe we have been of some assistance already to many who are isolated from contact with those of similar interests.

* * * *

Mr. and Mrs. Francis, of New York, write to thank us for enabling them to make contact with some "remarkable mediums" during their stay in London. Mr. C. V. Hives, who proved himself a keen student whilst here, left us in November. He sends us greetings from his new home in Queensland. Colonel R. C. Firebrace, who identified himself so much with the College whilst in England, has gone to Moscow but we hope his duties will enable him to pay us occasional visits.

* * * *

The news that our late Editor and good friend Mr. Stanley De Brath is seriously ill will command the sympathy of all our readers. Though suffering from severe weakness, we hear that he persists in going on with his note-taking and writing and his weekly articles in *Light*, "The Soul as the Real Person," continue to affirm his belief in communication and survival. His able pen and his voice have given yeoman service over a long term of years.

* * * *

The death of Mrs. Carl A. Wickland, of Los Angeles, in the end of March, is a serious loss to the particular type of work, that of relieving cases of obsession, to which she and Dr. Wickland had devoted their lives. Mrs. Wickland had given over forty-five years to psychic labour, and her rest is well earned. Our sincerest sympathy goes to Dr. Wickland in his loss of a companion and fellow-worker. In 1928 the Editor spent many hours under their hospitable roof, and saw them at work and met many who had benefited. The house was a real Home of Service and all sorts of cases of psychic disturbance as well as of individual obsession were brought for help, and seldom without success.

Many psychologists claim that such cases are purely uprushes of a suppressed subconscious complex, and not spirit obsession in the strict sense. Dr. and Mrs. Wickland were quite aware of this possibility and mental and medical help were freely utilized, but

the discerning of the root of the trouble by Mrs. Wickland's mediumship showed that in many cases there was an invading entity who had seized on psychological weakness, and had to be dislodged. *Thirty Years Among the Dead*, a record of some of their cases, tells the tale of work which was often distressing and often dangerous to the participators. It was the courage and faith in her own guides which enabled Mrs. Wickland to tackle cases which otherwise had only one end before them, the mad house. Much of their work was given freely to those who had not the wherewithal to pay. Mrs. Wickland's name has an abiding and honoured place in our annals.

* * * *

Mrs. Minnie Soule, the trance Medium of Boston, better known as 'Mrs. Chenoweth' in Amer. S.P.R. records, is another U.S.A. stalwart who has recently passed on. She was a charming person in herself, and Mr. Hewat McKenzie valued her friendship highly. He considered her gift one of the finest that he met with in his various visits to the States. She worked with Dr. Hyslop and with Dr. Franklin Prince in long series of investigations which were carefully recorded by a stenographer, and many of these records have been published. While she felt it a duty to undertake such work out of a profound regard for Dr. Hyslop, her greatest interest lay in ministering to the mourner, and few left her doors uncomforted. In her private life, she was a leader in many charitable and humanitarian activities, and loved to gather her large circle of friends in her home for literary and general discussions. Another brave soul who devoted her life to provide proof of survival.

* * * *

We hear that the American S.P.R. which has had its headquarters in Hyslop House, Lexington Avenue, New York, for many years, has to find a new home owing to City improvements. The New York branch of the Society which has used Hyslop House for its activities was instituted primarily by a witness of the work of our own College in London, and planned lectures and useful opportunity for mediumistic investigation. The Branch now proposes to find quarters for itself, while remaining in amicable association with the parent body.

* * * *

Another new House in London has come into action in Wilton Place, a gift from Mrs. Roger Eykyn to the World Service Group, of which Col. Saunders Knox-Gore is the President and Mr. C. S. Collen-Smith the psychic leader and demonstrator. This is the second centre in London of the W.S.G., and testifies to its growing work.

We are very glad to learn that our Council member Mr. Charles Marshall is well again and able to resume his business activities after a long and serious illness. He is one of our earliest and most devoted members.

* * * *

Mr. W. Baldwin, a former Council member, who with his wife gave us great service in past days, and found the College of supreme use to themselves in their early investigation, has returned to the North to reside, owing to Mr. Baldwin's retirement from the staff of the *Daily News and Chronicle*. Of late years they became closely associated with the Golders Green Society, and gave of their time and knowledge to its upbuilding, Mrs. Baldwin conducting a woman's group and both giving experienced help in the Society and in a Home circle. We are sure that in the North they will find further opportunity of making their knowledge available to new inquirers in the same unobtrusive but loyal and effective way in which they laboured in London.

* * * *

Sir Alexander Seton and Lady Seton have had strange experiences since they came into possession of a bone which they obtained from a tomb at Gizeh. It is said to be a portion of the skeleton of an Egyptian princess. At the Edinburgh College in April, Sir Alexander related his experiences, which were widely reported in both Scotch and English newspapers. They were advised by a medium present, Mrs. Bateman of the London College, to return the bone as soon as possible to its original tomb, or worse might befall them. Since then, it is reported, that in full view of a group of friends the table, on which the receptacle holding the bone lay, was overthrown twice, and that the bone was shattered to dust. There is evidently mediumistic force in the environment and it remains to be seen whether this chapter of unusual incidents is now closed.

* * * *

The London United Societies held a meeting at the College recently to decide finally on the programme for the reception of visitors on the week following the Sixth Triennial Congress of the International Spiritualists' Federation to be held in Glasgow during September 3—10th. All societies are planning some form of Reception and offering help to the visitors in investigation opportunities.* The College has its own share, of which members will have notification. The Congress promoters in Britain invite financial support to meet the heavy expenses involved and contributions should be sent to the Secretary, The Organising Committee, Hollins Chambers, 64a Bridge Street, Deansgate, Manchester. From this source they can obtain all information as to programme, hotel accommodation, etc.

* Mr. J. M. Stewart, 51 Silverleigh Rd., Thornton Heath, Surrey, has the arrangements in hand.

We commend this special effort to the generosity of any who can contribute.

* * * *

On June 9th a valued member of the College, Mr. Eric Cuddon, gave a most instructive and interesting lecture on Hypnotism. The initial secret of gaining the confidence of the subject by some purely natural suggestion was illustrated with a member of the audience, and from this point Mr. Cuddon described the varying stages of influence. Miss Atkinson, a subject with whom he has worked for four years, very kindly submitted herself to a demonstration, which included the acceptance of quassia as a pleasant taste of honey. Her state of unconsciousness was shown by the non-reaction to an electric shock.

Mr. Cuddon was accorded very hearty thanks for his admirable address, and it is hoped he will give the members of the College further observations on the experiments he is conducting with such commendable care.

* * * *

Mr. Ernest Oaten, editor of *The Two Worlds*, has presented the College with one of David Duguid's psychic paintings. These paintings, which were executed in about twenty minutes in mediumistic trance, are becoming rare and we are pleased that a permanent home has been found for one. We have also received three fine marble busts of Newton, Scott and Milton from Mrs. Hudson which now adorn the Entrance Hall, Reception Room and Lecture Room respectively.

* * * *

A visit from Mr. A. F. Jenkins, President of the Psychic Society of Baltimore, U.S.A., gave us news of this centre which arranges monthly lectures by well-known speakers and demonstrations by mediums. The President has an experience which exceeds that of many to-day for he recalls valuable contacts with American pioneers, Cora Richmond, The Bangs Sisters, and others.

* * * *

Prof. D. Walter and Dr. Ingruber of Graz, friends of Frau Silbert, ask that readers may be informed that artistic Photographic reproductions of the medium and her guide "Nell," in a composite picture, can now be obtained, from Buchhandlung Kienreich, Graz, Austria, at 2/6 each. Money orders can be sent. The proceeds will be given to Frau Silbert's family.

* * * *

The following members and friends have very kindly given flowers during the past session :—

Lady Atkinson, Mrs. Berryman, Mrs. Child, Miss Comport, Mrs. Daw, Mrs. Done, Miss de Rennick, Mrs. Ewing, Mrs. Garth, Mr. Grierson-Ward, Mrs. Hankey, Miss Melliss, Mrs. Richardson, and Mrs. Walker and the Hon. Principal.

BOOK REVIEWS

Received, ANCIENT EGYPT SPEAKS. By Howard Hulme and Fredk. H. Wood. (Rider & Co., 10s. 6d.).

To be reviewed in our next issue.

SECRETS OF A FAMOUS CLAIRVOYANTE

By Florence Perriman. (Queensway Press. 7/6)

This is a book that will bring much pleasure and satisfaction to all who came in contact with Mrs. Perriman while she was functioning on this plane of existence.

I had the good luck to sit with Mrs. Perriman a great many times, but towards the regretted end of her life; and all her work then was practically for the "direct voice" form of phenomenon. Her power in this direction was wonderful, and now this volume shows that all her life before she had been a highly successful clairvoyante. I can only regret that I did not see this side of her work as fully as I did the "direct voice" side.

She worked for a large number of well-known theatrical people, passing from one to another, always with the utmost success. Ivor Novello contributes a charming foreword to the book.

To anyone like myself who has also known some of these people through many years it is supremely interesting to find how thoroughly Mrs. Perriman understood their temperaments and characters—and their peculiar difficulties. She obviously took a warm and sagacious interest in them and their lives. She speaks of them with obvious knowledge and understanding, and she was able, again and again, to give them advice as to their actions under very difficult circumstances. Not only that but she can put into words a picture of them and their peculiar characteristics showing that she had a mental power and outlook of a very strong kind.

Anyone who knows Viola Tree or Esme Percy will find the clear criticism Mrs. Perriman gives of their characters, her appreciation of their powers, most intriguing. Interesting it is to find that some of the predictions she made concerning Esme Percy's work have come true *since her death*.

There was no pretence about this medium. She called herself Madame Faustina, and if people said she was a fortune-teller it evidently troubled her not one bit. Even if they called her that to begin with they ended by calling her "friend."

It is a thousand pities she passed out of this life too early. From what I knew of her work, and from this book, I feel that she was on the way to give out yet greater marvels.

But at least we can be glad of having her own simple, clear account of the life she lived and used to give help to so many who needed it. She had her difficulties and faced and overcame them. I for one am glad to see her live and triumph in this pleasant book.

N. T-G.

THE MANIAC

By E. Thelmar. Published by the American Psychical Institute.

This book, which is Bulletin III of the A.P.I., has an interesting foreword by Dr. Hereward Carrington, Director of the Institute, who considers it "a human document of great psychological importance." It is a study of insanity from *within* by the person who experienced an attack which lasted for five weeks. During this time, while apparently unconscious to outward seeming, she was subconsciously experiencing and wrestling with thought creations of her own, often associated with past reading on occult matters of which she had been a student, though she had never undertaken any mediumistic experiments. She had a distinct consciousness on many occasions of being out of the body and functioning in another, while her physical form was quiescent, and this Mr. Carrington considers an important clue in the study of other cases.

The book was first published in England in 1909, and again in 1932, as a medical treatise, and was widely reviewed by medical journals, as the author, a woman journalist, wished her experiences of the subconscious aspects, which she so vividly recalled, to be accessible to medical men for use in other cases.

The attack began by an onset of "voices" as loud as if from someone standing beside her, and only gradually she realised that these voices, often her own thoughts, were within her. This is not an unusual experience by many who allow themselves to get physically run down, as this woman did, added to living very much alone, and to dwelling too much on weird tales of which she made a particular study for the purpose of story writing. She gives credit to the doctor who treated her, for the way in which he built up her physical body; slowly as strength returned the voices diminished in volume and finally ceased. It is not a pleasant book, but sincerity shines from its pages, and those who are interested in similar cases, may find it helpful.

B.McK.

THE ART OF TRUE HEALING

By Israel Regardie. (Leaf Studio, 8 Beauchamp Place, S.W.)

The author of the above is known to many as a student and writer on the Kabbalah. This little book is helpfully and simply written to direct attention to the spiritual force within us, life itself, which can be used to assist both the physical and the mental aspects of being. "The first step towards freedom and health is a conscious realization of the vast spiritual reservoir in which we live and move and have our being." Regulated breathing will assist this realization, creating a rhythm which man has neglected, and clear and careful instructions are given as to how to secure this without strain. Some successful treatments by the author are detailed and the treatise is generally useful.

B.McK.

WITCHES AND WARLOCKS

By Philip W. Sergeant. (Pub. by Messrs. Hutchinson & Co. 12s. 6d.)

Mr. Sergeant, who is also the author of *Historic British Ghosts*, deals with the unpleasant subject of the Witch Hunts of the sixteenth and seventeenth centuries in a reasonable spirit. He neither regards the outbreaks as an indication of the vile depravity of human nature, as does Mr. Montague Summers in his books, nor as particularly showing that they were outcroppings of an older Dianic cult which preceded Christianity, as does Miss Murray in *The Witch Cult in Western Europe*.

While acknowledging the evidence of strange powers, showing the influence of one human being on another when animated by hate, and which may be classed as "sympathetic magic," known among all races, he attacks the evidence produced at the trials of the Lancashire Witches in 1612, the Essex Witches of 1645, and those at Salem, Mass., in 1692, in particular that of hysterical children, many of whom subsequently acknowledged that they fabricated stories, to draw attention to themselves, or were instructed by others who disliked the accused.

The torture, the deprivation of sleep and other means instituted to produce confessions from the accused are also suspect. We know of the same means used to-day for political reasons in some European countries; the religious animosity of the Roman Catholics and of Puritanical sects is also to be taken into account and it is well to be reminded of all those factors.

Without a knowledge of what happens in mediumistic persons as revealed by Psychic Science to-day, we cannot understand the story of the witches, all the assumptions, the exaggerations, and the realities then declared are still with us, and in less enlightened ages, given the loneliness, the poverty, the gloom of the houses of the poor, and the introspection and brooding which personal slights occasioned, we can see psychic powers developed in ignorance and in irregular ways associated with low mentalities and perhaps at times in association with low spiritual entities. That many of the accused even under torture refused to recant their confessions is understandable if they had been in touch with real powers, and we can honour them for their allegiance.

With the few real witches suffered hundreds of innocent persons, attacked on suspicion by any interested person, as could happen to-day in Spiritualism, if the acts which are still on our Statute Book were applied.

This is a very readable book and Mr. Sergeant has done well in his approach to the subject. Mr. Arthur Machen writes an interesting preface to the volume.

B.McK.

SPIRITUALISM IN INDIA: THEORY AND PRACTICE

By V. D. Rishi. (Pub. by the Indian Spiritualist Society, 51 Gorhandas Building, Girgaon, Bombay. Price 2 Rupees.)

V. D. Rishi and his wife have consistently kept in touch with English Spiritualists for a number of years, and make it their business and pleasure to take part in the various triennial Internationalist

Conferences. These keep them in touch with European leaders, and they make excellent use of their visits to gain further experience. Beginning in a humble way they have visited many Indian cities, gathering seekers interested in Spiritualism and freely sharing their knowledge. Mrs. Rishi has mediumistic power and reliable messages through her guides are claimed; a part of the book is devoted to these and the rest to the philosophy of Spiritualism.

The College, through the gift of Miss Francis, helped in this Indian work, for to her Mrs. Rishi was first brought for development. In a trance, this Indian woman who knew no English beyond a bare greeting, spoke under 'control' in fluent English. To her disappointment this was not maintained on the return to India. A later attempt showed that the gift was not lost, but apparently needed the reinforcement of the strong gifts of another medium.

Mr. Rishi gives a modest account of their efforts and of the many notable Spiritualists he has met, and testifies that through the Crewe Circle he obtained on one visit a recognisable 'extra' of his first wife, who is the faithful guide of his home circle.

From small beginnings much may come—India is a great problem to tackle with its multiplicity of beliefs, and I admire the courage of those two workers. I could, however, wish the book had been carefully edited by someone with a good command of English. A page of "errata" shows that some mistakes have been recognised, but there are many more. Still it tells a story of achievement which has brought comfort and hope to many, and will find its way to those who need it.

B.McK.

THE KEY OF THE CASTLE

By Marjorie Livingston. (Wright & Brown. 7s. 6d.)

Novels with a psychic background often meet with adverse criticism, because of the weakness of the theme. But here is one which should appeal to all whether they are interested in the survival of human personality or not. And the theme is a strong one. It is unusual, and though it takes some time to develop, a really beautiful story is unfolded in a natural and simple style which is attractive, and the reader's interest is retained until the final paragraph.

It would be an injustice, in this instance, to both author and reader to outline the plot, because much of the pleasure of reading this book lies in one's ignorance of the events portrayed.

The author is a member of the College and her latest work undoubtedly enhances her reputation.

A.N.H.

ASTROLOGY'S PLACE IN THE WORLD OF SCIENCE

By Arnold W. Myer. (Fowler & Co. 5s.)

This little handbook will be invaluable to those who wish to study Astrology thoroughly. It accomplishes what few, if any, textbooks on the science do—the presentation of the basic essentials of the subject in

simple and non-technical language. In fact the book is a preface to the study of the science and it should stimulate the interest in Astrology, which many would wish to develop had they first a comprehensive idea of the objectives of most of the textbooks.

The author explains the scope of the science and the connexion between it, and environment, character and life itself form a very interesting opening to the more technical side of the subject.

A.N.H.

THY KINGDOM COME

By Rom Landau. (Ivor Nicholson & Watson.)

This book is the product of a mind possessed of sincerity, humility and idealism, coupled with a sturdy independence of outlook. These are valuable qualities to bring to bear on the subject of religion, which is the greatest and most vital reality that human beings can be confronted with.

Apropos of Psychic Research, the author states: "It has been my good fortune to have known and studied some of the occult teachers and movements of our own times" (page 18). He mentions none of these by name, however (with the exception of the late Rudolf Steiner), but in a previous book *God is my Adventure*, he gave us the fruit of a long search.

He points out very truly that the spiritual relationship between God and man can only be kept alive through a cultivation of the mystical faculties in man, and that it is precisely these faculties which most religions have neglected, even when they have not actually banished them.

Valuable advice is given on disciplining our thoughts and emotions, Ouspensky's warning on the bad effects of indulging in 'negative' emotions being quoted.

Mr. Landau is a believer in the Eastern doctrines of Karma and Reincarnation (that ancient bone of contention!), he states explicitly however, that it is not his aim to preach these, or any other doctrine or creed.

Thy Kingdom Come is worth more than a superficial reading, for it contains wisdom admirably devoid of either prejudice or dogma.

V.M.A.

The work of Prof. McDougall and Prof. Rhine in their reports on Extra-Sensory Perception with students, has found so wide a response in other American Colleges and abroad, that a Quarterly, *The Journal of Parapsychology* (the first number appeared in March and can be ordered at three dollars per year from Duke University Press, Durham, North Carolina, U.S.A.), has been begun to record further findings and to receive contributions from other University groups. The word Parapsychology which has long been in use on the Continent is intended to distinguish such continuous investigation as a University can undertake as against isolated Psychical Research groups.

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